

THE CHINESE RECORDER

VOL. XLVIII.

OCTOBER, 1917.

No. 10

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FORTHCOMING ARTICLES.

"The Securing and Training of a Chinese Ministry," by the Rev. J. Leighton Stuart, D.D., presents a perennial need, and its recurring treatment is therefore to be expected. The author of the article has had much experience in dealing with this problem.

"Evangelism in Girls' Boarding Schools," by Miss C. J. Lambert, is an article that gives some of the results of actual experience both on the part of missionaries, and, in the shape of a story, on the part of the Chinese.

"Tendencies in Modern Religious Life," by W. P. Mills, B.A., B.D. The interaction of social and religious movements in the East and the West is constantly growing; it therefore behooves the missionary to keep in touch with tendencies in modern religious life at home so that he may know how to use or deal with such as may appear on his field of labor.

"The Use of Chemical Experiments in Preaching to the Chinese," by W. W. Peter, M.D. The problem of using concrete facts of life in inculcating the more abstract moral and spiritual ideas is constantly recurring. This article is an attempt to show how chemical experiments, which usually end in fumes alone, can be linked on to more vital ideas.

WHAT IS YOUR PROBLEM?

How can the RECORDER throw light on your particular problems? One way at least is by your letting us know what they are. If you will do this we shall endeavor to make use of what you may write for the good of yourself and others.

THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

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VOL. XLVIII

OCTOBER, 1917

NO. 10

Editorial

**Dr. Zwemer's
Visit.**

A new and keener interest has been awakened in the problem of Islam, especially in China, as a result of Dr. Zwemer's visit. His vivid and eloquent pictures and appeals showed the wonderful changes that have come over the lands formerly dominated by Islam, and emphasized the responsibilities that had come with new opportunities and freedom. The grave relations of Great Britain to Islam are indicated in the first article of this special Moslem number. The crusades in the middle ages were against the Moslems, let there be now a crusade for their deliverance from the cold, hard, and imperative creed which is in such contrast to the principles of Christianity, which, on the other hand, are in such vital sympathy with every upward step towards emancipation. We commend to our readers the articles, conference findings and bibliographical material in this issue. Whilst the truth that is in Islam is not minimised we cannot but perceive the contrast between its doctrine and form and the life and dynamic of Christianity. That the barriers that have been reared by force and ignorance are breaking down is a call to our readers for such action as is indicated in the letter from Mr. Rhodes in our correspondence department.

**Islam in
China.**

THE Moslem problem in China has three factors, each of which demands special study for its solution. It became clear at the various conferences that a true survey of the numbers of Moslems and their distribution is still lacking, in spite of what has been done by Mr. Broomhall and others. We need to know what are the strategic centres of Moslem education and literary activity. At present this question is very vaguely answered.

Then there is the problem of literature, toward which able contribution is made in this issue. It is one thing, however, to prepare a list of Mohammedan books in Chinese and Arabic; it is quite another and more engrossing task to study this literature in order to find the real points of contact and contrast in our preaching; to know the Chinese Moslem mind and his standpoint.

A third problem is that of securing efficient co-operation between the missionary forces at work in such Moslem centres as Madras, Singapore, and Cairo, with the scattered missions throughout China. This is vastly important because of the unity of Islam and the danger of overlapping or duplicating effort in the matter of preparing literature. The Chinese missionary body should draw liberally on the experience and what might be called the finished product in Moslem controversy, in India and Egypt.

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**Literature for
Moslems.**

THE establishment of a reading room for Moslems is one of the best and most practical methods for reaching them with the gospel. It has been tried in Arabia, Persia, and Egypt with excellent results, and has proved one of the most effective and least expensive methods. A well-lighted room in the Moslem quarter, furnished with tables, chairs, and perhaps with writing material, with a map of the Moslem world, pictures of mosques, and churches in Moslem lands, and mottoes on the wall in Arabic and Chinese, would furnish the open door. Mr. F. H. Rhodes of Chefoo will be glad to give further suggestions and can supply large Arabic mottoes from the Nile Mission Press. An Arabic newspaper from Egypt and Christian books in Arabic and Chinese, dealing with the Moslem problem, might be freely used, and a loan library prove possible as well. If the man in charge of the book-shop were a converted Abong he would

have the pulpit of an apostle. Through the liberality of the British and Foreign Bible Society, Egyptian Agency, and the Nile Mission Press, a considerable quantity of good literature for Moslems in Arabic is now available. Orders should be sent to Mr. F. H. Rhodes, Chefoo. Among them are the Zwemer Series of Booklets, each having a "catchy" illustration and following the comparative methods of preaching to Moslems. For example the one on "The Names of God" is an exposition of the 99 names of God as given in the Bible! These afford us a better conception of God's nature and character for they reveal Him as a God of Love, and as Father; "Names of Christ" is a companion to "Names of God," treating of names and titles of the Lord Jesus in the Bible; "Is There Any Progress?" is a comparison of the moral codes of Moses, Jesus, the Koran, and the Traditions; "Three Blind Men" is a comparison of the treatment of Christ towards the blind who came to Him with that of Mohammed of the blind man; "The Holy Carpet" tells how Islam has its covering for the Kaaba, Christianity provides the sinner with a robe of righteousness in Christ; "The Black Stone" describes the Stone at Mecca and leads the reader on to the Rock of Ages.—And there are many others.

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"The Moslem World."

A number of missionaries in China became subscribers to "The Moslem World" Quarterly at the Summer Conferences. They will be glad to know the contents of the forthcoming October number, which are given below. The January number will be devoted to China.

A Plea for Literature in Vernacular Arabic.	Rev. Percy Smith.
The National Mission and Mohammedanism.	Canon W. H. T. Gairdner.
The Caliphate	Prof. D. B. McDonald, D.D.
Two Funerals—A Contrast	Mrs. D. B. Philips.
The Bible in Morocco	Robert Stevens.
Amulets in Egypt	Miss Minnehaha Finney.
Beyond Khartum	Rev. Stephen V. R. Trobridge.
Kairowan as a Moslem Center	Evan E. Short.
The London School for Oriental Studies ...	Rev. W. St. Clair Tisdall, D.D.
The Transmission of the Koran (Part II)	Prof. Alphonse Mingana, D.D.
The Native Press of Egypt	The Egyptian Mail.
Question Drawer.	Prof. McDonald.
Book Reviews.	Survey of Periodicals.
Notes on Current Topics.	Index for Vol. VII.

A Unique Collection.

It will be a great surprise to the missionary body in China, at it was to Dr. Zwemer during his visit, to learn that one of the finest collections of books, inscriptions, antiques, and coins relating to Islam in China is in the possession of Dr. Giuseppe Ros, the Italian Vice-Consul, Shanghai. Through his kind courtesy we were allowed to see these treasures, which have been collected at great expense and trouble, and are a remarkable evidence of the wide-spread use of the Arabic character among Moslems in China and a most interesting commentary on their beliefs and practices. In addition to Chinese bronzes and porcelains with Arabic inscriptions, Mr. Ros has a beautiful Chinese drawing of Mecca and Medina, and a number of most interesting rubbings of ancient monuments. Those who are interested might well seek an opportunity of studying this collection.

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It is a wise saying that emotion is no substitute for action. Unless feelings are translated into activities they finally stupefy the soul and paralyze the will. The great numbers of those who have this summer caught a new vision of the needs of the Moslem world and the millions of neglected Moslems in China, may not themselves be able to engage in direct missionary effort. In many of the provinces, cities, or villages the number of Moslems is exceedingly few, but the opportunity for intercession is one that is given to all. The prayer which was distributed at the summer conferences might well be used in connection with this issue of our magazine. It will be found on our Intercession page.

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Political Chaos. THE uncertain elements in the political problems also indicate a reason for prayer. For some time the news from South China has been disquieting, and to a less degree there has been anxiety concerning West China. As we go to press the news from Chengtu is reassuring, although the contradictory nature of some of the reports and difficulty of getting reliable information prevent us being over sanguine. Under all the circumstances the orderliness and industry which prevail in spite of trying conditions are worthy of all praise.

From the September number of the "West China Missionary News," which has just reached us, we learn that the fighting

in July put a severe handicap on the Summer School carried on at the Union University in Chengtu. Lessons of value, however, were learned by both teachers and students, and many were driven to a very real trust in the protection of God, and to prayer that was stripped of all affectation or unreality.

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**Progress in Work
for Women.**

ON September 14th the staff of the Young Women's Christian Association in China was increased by the arrival of fifteen new Secretaries. The securing of this substantial and significant increase in staff was the main task of Miss Grace L. Coppock, National Secretary for China, on a recent short furlough in the U.S. Their arrival means the opening up of new work in several centers for Chinese women.

Miss Hoople, one of these new workers, was General Secretary for work among the girls employed in the Larkin Soap Factory New York City. So interested did these girls become in the wider work of their leader that they undertook her support as a Secretary to the women in China, some of the girls contributing to the extent of one-fifth of their personal salary.

We welcome these new workers, first, because they have come to one of the greatest countries in the world at a time when it presents the greatest opportunity. We welcome them, again, because their arrival means an attempt to put the work for women on a basis more nearly commensurate with that for men and boys. We welcome them also because in seeking to help the women of China they are influencing those who are really the leaders in a vital element in Chinese problems,—that is, the task of making worthy homes in which to rear the future generations of China. We welcome them, lastly, because their coming is a recognition of the necessity of applying the modern realization of the social principles of Jesus to the actual vital and present needs of the groping women of China.

We are glad to welcome also Mrs. Katherine W. Eddy, one of the secretaries of the Foreign Department of the National Board of the Young Women's Christian Association in the U. S., who has come to make a special study of the needs of women in their relation to the further development of the Y. W. C. A. in China.

There is an atmosphere of aggressiveness about this movement which is both encouraging and stimulating.

The Promotion of Intercession.

I SAY UNTO YOU, THOUGH HE WILL NOT RISE AND GIVE HIM BECAUSE HE IS HIS FRIEND, YET BECAUSE OF HIS IMPORTUNITY HE WILL RISE AND GIVE HIM AS MANY AS HE NEEDETH. AND I SAY UNTO YOU, ASK AND IT SHALL BE GIVEN YOU. LUKE xi. 8,9.

WITH GOD ALL THINGS ARE POSSIBLE. MATT. xix, 26.

* * *

A PRAYER FOR THE MOSLEM WORLD TO-DAY.

O GOD, to whom the Moslems of China bow in homage five times daily, look in mercy upon this people and reveal to them Thy Christ.

Almighty God, our Heavenly Father who hast made of one blood all nations, and hast promised that many shall come from the East and sit down with Abraham in thy Kingdom: We pray for thy two hundred million prodigal children in Moslem lands who are still afar off, that they may be brought nigh by the blood of Christ. Look upon them in pity because they are ignorant of thy truth. Take away their pride of intellect and blindness of heart, and reveal to them the surpassing beauty and power of thy Son Jesus Christ. Convince them of their sin in rejecting the atonement of the only Saviour. Give moral courage to those who love thee, that they may boldly confess thy name. Hasten the day of perfect freedom in Turkey, Arabia, Persia, and Afghanistan. Make thy people willing in this new day of opportunity in China, India, and Egypt. Send forth reapers where the harvest is ripe, and faithful plowmen to break furrows in lands still neglected. May the pagan tribes of Africa and Malaysia not fall a prey to Islam, but be won for Christ. Bless the ministry of healing in every hospital, and the ministry of love at every mission station. May all Moslem children in mission schools be led to Christ and accept him as their personal Saviour. Strengthen converts, restore backsliders, and give all those who labor among Mohammedans the tenderness of Christ. So that bruised reeds may become pillars of his church, and smoking flaxwicks burning and shining lights. Make bare thine arm, O God, and show thy power. All our expectation is from thee. Father, the hour has come; glorify thy Son in the Mohammedan world, and fulfill through him the prayer of Abraham thy friend, "Oh, that Ishmael might live before thee." For Jesus' sake. Amen.

* * *

GOD the All Terrible! Thou who ordainest
Thunder Thy clarion and lightning Thy sword;
Show forth Thy pity on high where Thou reignest,
Give to us peace in our time, O Lord!

God the All Merciful, earth hath forsaken
Thy holy ways, and hath slighted Thy word;
Let not Thy wrath in its terror awaken!
Give to us peace in our time, O Lord!

God the Omnipotent, mighty Avenger,
Watching invisible, judging unheard;
Save us in mercy, and save us in danger—
Give to us peace in our time, O Lord!

—Russian National Hymn.

* * *

Word has been received from the Forward Evangelistic Movement Committee of India that they will observe their Special Week of Evangelism in South India in September and October. Different churches are taking different weeks, and the indications are that the observance of this week both last year and this is doing much to give a more thoroughly evangelistic spirit to the churches throughout the country. The prayers of missionaries in China are asked for this work.

Contributed Articles

A New Spirit Toward A New Moslem World

S. M. ZWEMER

IF one could stand on the top of the minaret of the great Azhar University Mosque, and look eastward, westward, northward, and southward over what is termed the Moslem world, and then remember its past history of thirteen centuries, nothing would so impress the thoughtful observer as the vast changes which have taken place within the area of these lands, which, for all these centuries have been dominantly Moslem. Leaving out of account the spread of Islam in Africa, and its extension in some parts of Asia, especially India and Malaysia, the map of the old Moslem world remains about the same. Islam was cradled in the desert, and has for all the centuries dominated North Africa and the Near East, together with Persia and Central Asia. In 907 A.D. the bounds of the Caliphate included the whole of Turkestan, Persia, and Western India, and stretched from the confines of the Chinese Empire to farthest Morocco, and included Spain. Well might the ruler of so vast a domain call himself Suliman the Magnificent.

To-day the distribution of political power has utterly changed. Even before the present war the Turkish Caliphate included only thirteen millions out of the two hundred millions of the Moslem world population. Great Britain's rule extended over ninety-five million Moslems; the Queen of Holland had under her protection thirty-five millions; while in Russia there are nineteen millions, and in the French colonies nearly sixteen millions enjoyed the protection of this Christian power. With the exception of Afghanistan and Persia, both of which may now be considered buffer states, there are no independent Moslem rulers in the world. Where formerly doors were closed, and the hope of driving the plowshare into virgin soil was deferred by manifold obstacles, now these doors are nailed open, and seven-eighths of the Moslem world may be said to be accessible to the colporteur, the preacher, the medical missionary,

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

and the teacher. Everywhere there is seed sowing; and in many places there are signs of a coming harvest.

The whole of Africa with its forty-five million Moslems, has passed under Christian rule or protection, and the responsibility of the European powers for the Dark Continent is more and more being realized by them. A recent map published in the *Geographical Journal* showed the network of railways already built, or under construction in the Dark Continent, a vast system of highways for the Gospel. Where formerly fire and sword played havoc in the great Sudan, we now see a well-administered province of the British Empire, and over the very desert where Kitchener's troops pushed their arduous way to the capital, we have express trains with sleeping and dining cars, carrying travelers in four days from Alexandria to Khartum.

Perhaps there is no nation to which God has given larger responsibilities as regards the world of Islam than Great Britain. She holds the highways and gateways to the Moslem people as no other nation. All the way from Gibraltar, the Straits, at Suez, Bombay, and Calcutta, every great metropolis of the Moslem world, save Constantinople, is already under the power of Great Britain. All the strong and colonizing Moslem races are British subjects. This responsibility is measured also in terms of dynamics: "To whom much is given, from them much shall be required." God has given this responsibility to a nation which has the Gospel, to a nation which has missionary traditions, which has the love of exploration, and of a difficult task. As goes England after the war, so will go Russia, France, and Holland in their Mohammedan policy.

It is true that the war with all its horrors well-nigh succeeded in plunging portions of Africa and Asia into another horror of a "jihad" against Christians. The Armenian massacres, and the tragic effects of the war throughout the Near East, with the exception of Egypt, cannot be forgotten; but we may thank God that he restrained the remainder of wrath. The time is not yet come when we can prophesy of the future, but we may surely expect the final disintegration of Moslem political power, as one of the results of the war; and it is well-nigh certain that not only in Europe, but in the Near East, "after the earthquake and fire, there will be the still, small voice" of God. Observers in many fields had already noted a changing attitude before the war on the part of many

toward the Gospel. And whatever deep feeling there may be of nationalism or of sympathy with the Allies, or their enemies, there is a deeper unrest spiritually in the hearts of multitudes. The work of evangelization has gone on almost unhindered in such fields as Algiers, Egypt, and especially in India.

One of the workers in Algiers writes: "The work around us among the Moslems of Algeria seems to reflect, in a measure, the long, patient underground stand of the trench warfare in Europe—here and there a few yards gained; here and there a few lost—hardly visible to the onlooker. Aggressive effort suffers for want of men workers, and from war conditions with their curtailment of traveling facilities. Some of the converts have been scattered or discouraged. But there is a spirit of listening abroad, and a sense that the hidden sap is stirring, even through wintry days, for a spring time that is coming; and the God of Hope is with us."

In Egypt, all the missions are encouraged with an increasing number of inquiries, and some Moslems of the better class are boldly taking a stand for Christ. In the Theological Seminary at Cairo, a class of evangelists is preparing for special work, while in the Delta and along the Nile, the American Mission has a Gospel car and two river boats constantly in service. Never was there so much and such variety of good literature for Moslem readers prepared and distributed as is being produced from the various mission presses, especially the Nile Mission Press in Cairo and the Christian Literature Society in India. These books and tracts find their way to every part of the Moslem world, and are translated into a score of languages. From Cairo alone 34,504 books were distributed in the past five months—nearly all among Moslems.

Because of this new era, we need a new spirit. In all our work for Moslems, we need to keep steadily before us the supreme motive, which is also the supreme method, namely—love. When the love of Christ constrains us nothing is impossible; without it all our plans are frustrated and hopes withered. Personally, I have found inspiration and help by reading Paul's great hymn in first Corinthians, 13, and applying it clause by clause to our Moslem brothers. How high is the ideal, and how the apostle himself must have struggled in his soul to meet it. In his epistles we have a clear record of his changed attitude as regards the Jews in this very connection. The problem of reaching them must have been very similar to

that which faces us among Mohammedans. In his earliest letter he speaks of them in these terms :—"The Jews—they murdered the Lord, murdered Jesus, murdered his prophets before him ; they have hounded us, his apostles, from city to city ; they are kindling God's displeasure ; they are the enemies of the human race—their enemies in that they would hinder me from so speaking to the Gentiles that they may be saved. In all this they are steadily filling up the measure of their own sins. But God's wrath has overtaken them ; it is the beginning of the end." Five or six years went by. He endured more persecution from this very people, but he also learnt to know more deeply the power of the love of Christ, and when he writes to the Romans he has learnt the great lesson. He has learnt to idealize the real. His love has covered a multitude of sins with the mantle of compassion and sympathy. He says—"Truth unfeigned is this—I speak by our Messiah's inspiration, and my own conscience, prompted by the Holy Spirit, appears as witness for me—that bitter sorrow is mine, and anguish, that gives my heart no respite. Fain, oh, fain would I be myself the accused scapegoat, driven from our Messiah's presence, if so I might deliver my brothers, those who are my own flesh and blood—the Jews. For they are the sons of Israel ; theirs was the sonship of God ; theirs was the glory of the Visible Presence. With them were his covenants made ; to them the law given ; to them was revealed the Temple ritual ; to them the promises. Theirs were the Patriarch fathers ; yes, and in so far as he is human, theirs was the Messiah. God, who is supreme over all, be blessed evermore for this—Amen."

It is possible for everyone of us to go through the same experience, by the same method. It is the only secret of success. One morning I was reading a little manual of Moslem devotion published in Colombo, in Tamil as well as Arabic. It was the book of prayers of the Naqshabandi dervishes, and is typical of this kind of literature, which is everywhere in the hands and on the lips of the people. Here is a translation of Page 22 :—"I am truly bankrupt, O God. I stand before the door of thy riches. Truly I have great sins—forgive me for thy own sake. Truly I am a stranger, a sinner, a humble slave who has nothing but forgetfulness and disobedience to present to Thee. My sins are as the sands without number ? Forgive me and pardon me. Remove my transgressions, and undertake my cause. Truly my heart is sick, but thou art able to heal it.

My condition, O God, is such that I have no good work. My evil deeds are many, and my provision of obedience is small. Speak to the fire of my heart, as Thou didst in the case of Abraham be cool for my servant."

What a beautiful prayer this is for pardon. What heart-aching to realize God's forgiveness, and yet all these petitions are directed to God for the sake of the Arabian prophet. So near and yet so far is the Moslem heart from Him. When the prodigal was yet a great way off, his father saw him and ran out to meet him. Shall we not do the same? I plead for a greater manifestation of love by speech, by message, and by the ministry of friendship in China and the whole Moslem world. Let us learn from Paul to idealize the real.

Preaching Christ in a Chinese Mosque

CHARLES L. OGILVIE

"**T**HEY have come to spoil us; their teachings are not like ours; there is no God but God, and Mohammed is his Prophet," said the irate Ahung, and then pointing his finger at the writer he said ominously, "Those that preach the gospel will never go to heaven."

These strange statements were made in a mosque in Houan recently on the occasion of Dr. S. M. Zwemer's visit to that province. A meeting had been arranged by the missionary in charge at that point, and with the consent of the Moham-medans the meeting took place in the largest mosque in the city. All the Ahungs were specially invited to attend the powwow and most of them seemed to be there.

The leading Ahung, whom we will call Mr. Popoff for convenience's sake, was evidently primed for the occasion, and immediately upon the arrival of our party he began in halting Arabic to discuss various subjects with Dr. Zwemer. As the last named gentleman had difficulty in getting words in edge-wise and as the discussion was profitless, the meeting was called to order and Dr. Zwemer was asked to address the company, he speaking in English and the writer interpreting in Chinese.

The courtyard was full of people, all eyes and ears to know what sort of a strange gathering this was. The line of Dr. Zwemer's address was an explanation of the five meritorious

acts of Islam: namely, the creed, prayer, fasting, alms, and pilgrimage. He showed how Christians also have meritorious acts, which in many ways are similar to the acts of Islam, but are as superior to them as the spiritual is superior to the physical. This line of thought was rubbed into the listening audience as tactfully as possible, and when the address was finished it was quite apparent by nods and shakes of the head, and by the general good humor of the gathered multitude, that most of them were with us completely. Our friend, Mr. Popoff, was decidedly not with us, and he apparently utilized the time by getting up steam.

After Dr. Zwemer's address was closed, the Ahung asked us all to remain while he answered our champion. Now, none of us feel like blaming any Moslem for being loyal to his convictions—we rather respect that type of a man; and no one would take exception to the desire of our Ahung friend to withstand what he considered to be error, and at the same time save his own face before his congregation. But unfortunately for him he had generated too much steam. The plausibility of the address which he had heard and the knowledge that his people were also taking it in caused the fire to wax seven times hotter, with the result that in his first few sentences he blew off the safety valve completely. With fire in his eye and eloquence upon his lips he let forth a stream of words calculated to undo all the harm that he thought had been done by Dr. Zwemer's speech, and at the same time smother the "unbelievers."

"What they say is not what we say" "Our five acts come from Adam" "The religion of Jesus will spoil us" "They have preached their gospel in our mosque; just think of that; and all these ignorant people who have heard it will easily be moved to believe in the error" "Before our Mohammed came, there were many roads, but after Mohammed there was only one road" "Their gospel tells them to come to China to spoil us, etc., etc." As the speaker progressed, getting warmer and warmer, his intemperate speech got on the nerves of another Ahung who had more sense, and finally when the other Ahung could stand it no longer he jumped up and said, "Don't talk like that: don't you know that these people are your guests?" (The Chinese sense of propriety was stronger than the intolerance of Islam.) But the stream contained to flow.

The meeting had not been very quiet even from the Chinese standpoint. Once or twice our dignified Ahung charged rather ineffectually upon some women who had surreptitiously stolen into the courtyard, contrary to Moslem custom, their curiosity being stronger than their fear. And several times a big Samson, who was evidently the beadle, bellowed loudly at the boys who were making a noise. He seemed to be the terror of the mosque, and even our otherwise intrepid Mr. Popoff dared only mildly object to the bellowing.

At the close of the tirade, Mr. Popoff, as well as everyone else, appeared to feel better. With many compliments upon his great display of wisdom, and inviting him and his friends to an afternoon chat on the mission premises, we took our departure.

We were a little doubtful as to their acceptance of our invitation, but our fears were not well founded, for, sure enough, they arrived, over one hour later than the time agreed upon, but there just the same. An hour or so was spent in the heat, two Ahungs and two Christians (Dr. Zwemer and the writer) seated about a table surrounded by the Ahungs' adherents. Many of the stock questions that the Moslem usually asks a Christian were brought forth, some in Arabic and some in Chinese, and Dr. Zwemer answered them, but the notable thing about our little conference was the changed manner of Mr. Popoff. He knew that he had overshot the mark in the morning, and for that reason he was anxious to even things up in the afternoon. We took occasion in the presence of all to refer to the Ahung's statement made in his morning address, that the Christians came to China to spoil the Moslems, and to ask the noble Popoff if he thought the hospitals, schools, industrial classes, and other forms of Christian work were injuring his people. He did not respond directly but many of his flock did, and with reassuring looks and vigorous shakings of the head they said, "We know there is nothing in that statement; we know you do not injure people here."

The time for prayer having been announced by a messenger from the mosque, our friends, who were keeping the fast of Ramadan and were more careful about the time on that account, were forced to leave and our conference with the Ahungs was at an end.

The net results of this visit cannot be tabulated. That God guided is quite apparent. The speech of the Ahung might

have been successful in arousing the hearers to violent antagonism towards Christianity, but because he overshot the mark as we prayed he might, he failed completely. That the way to win Moslems is by "speaking the truth in love" is also quite apparent from our experience in that mosque. There need be and there must be no compromise, but a persistent, reasonable, and loving presentation of the grace of God in Jesus Christ. One presentation of truth, however clear and persuasive, is of course not sufficient, and no one expects that the truth which those Mohammedans heard in their mosque is going to make them all Christians at once. The human heart has always needed, and will always need, the "ten thousand cartloads of good instruction," so the attack must be continuous as well as energetic.

If the Moslems come to us and we are able to give them the gospel in our schools, hospitals, and preaching chapels, then it is not so incumbent upon us to go after them, but if they do not come to us, then we must, if we want to win them, go where they are. Possibly this little account of the meeting in the mosque in Honan will suggest to some reader the possibility of holding a similar meeting in his own town.

The Call of the Hour

F. HERBERT RHODES

IN these days of world-wide unparalleled opportunity, a clear call comes to every Christian man and woman in all lands. The call is urgent, incessant, and unmistakable; it is the Call of the Hour. Other calls rightly claim attention, this call demands pre-eminence. Clear as bugle note on battle-field, its stirring message rings out—"Sound the Advance!" We have all heard it. Its application to the "general work" is admitted, and urged by all workers in China. May we now briefly consider the Call of the Hour in its bearing on the Chinese Moslem problem, unfortunately, perhaps called "special work."

The Moslem population, ten million souls: this recent estimate we believe to be an understatement of the actual facts. North, East, and Central China, principally north of the Yangtsi River, have never yet had the careful investigation that Islam in those provinces requires. But in the absence of com-

plete figures this estimate of ten millions will serve our present purpose. Ten million men, women, and children accessible; willing to receive the Messengers of Peace; but for whose spiritual welfare little has yet been done. Heralds of the "Good News," pastors, teachers, evangelists, and all who are serving the one, true, triune God, the Call of the Hour comes to you and to me—"Sound the Advance" all along the line.

At this point some may ask the question, "How can I 'Sound the Advance' so far as Moslem people are concerned, when I have no followers of the 'Prophet' in my district?" Other friends whose field includes a Mohammedan population, may ask a different question: "How can I best deal with this problem?" In the following suggestions we shall attempt to answer both questions, earnestly desiring to link up many more missionaries in direct and indirect service on behalf of these needy millions.

INDIVIDUAL WORK.

The important resolutions passed at Kuling, Chikungshan, Peitaiho, and Chefoo, after the assembled missionaries had heard the burning words of Dr. Zwemer, and had given time for prayerful consideration of the Moslem problem, will, after all, accomplish but little unless individually and heartily supported. At each Conference, the China Continuation Committee was asked to shoulder the burden, and make special plans for the work. We all feel sure the "C. C. C." will do their part as requested, but unless we individually take our share in direct or indirect service, how can we expect Moslem souls to be won for Christ?

PRAYER.

Chinese Christians—leaders and laymen—will never clearly understand the spiritual need of the Moslem people unless this is made known to them. Their prayerful interest needs awakening, then deepening and directing into helpful channels. Missionaries in non-Moslem districts will be very practically "Sounding the Advance" if they enlist the prayerful and practical co-operation of the Chinese Christians.

CHINESE WORKERS.

Workers among the Chinese Moslems are very urgently needed. Voluntary and paid workers, men and women, are

found. We firmly believe that the Chinese Church can pray the suitable workers out, send them forth, and support them, if we but "Sound the Advance." A beginning has already been made on these lines; will readers of the RECORDER encourage and foster this promising and scriptural movement?

LITERATURE FOR MOSLEMS.

Special literature for Mohammedan people is universally admitted to be a pressing need to-day. This is particularly the case in China where so little has hitherto been done. Tracts and books that will lead the Moslem reader to faith in Christ as Saviour, Lord, and Satisfier, are in great demand. Not long ago a communication reached the writer giving seventeen definitions of faith; and at the close the Moslem correspondent asked, "How many kinds of faith hast thou?" In our tracts and books we need to make clear that it is not the kind of faith that is of chief importance, but the one in whom faith is placed; that the One whom the Koran calls God's servant, apostle, and prophet, is also the one Mediator, the only Propitiation, the coming Judge. Another prominent need is scripture portionettes for Moslems. These should be without illustration, specially chosen for Mohammedans, have an Arabic heading, and be printed from the Mandarin version. Translations of books that have been used to enlighten Moslems and lead them to Christ the True Light should be available as soon as possible. Following on Dr. Zwemer's visit to China the call for more literature for the Moslem men, women, and children, will be imperative and irresistible. The upholders of Islam are preparing tracts and books; surely the time has come to make Christ known to these needy millions scattered throughout twenty provinces.

SPECIAL ACCOMMODATION.

The work among the Moslems requires suitable provision to be made. The following list is only suggestive, and should be supplemented. Bookrooms, street chapels, elementary schools, night-schools where adults can learn to read and the Bible is a prominent textbook. Dispensaries, special wards (or beds) in Mission hospitals, special guest halls, etc. For those who think of opening up such premises, Arabic texts in bold type are now to be had at Cairo. The following texts have been already prepared:—Math, 11:28, Heb. 9:28, Rom. 8:1,

1 Tim. 2:5, Heb. 9:22, etc. These, with the Chinese version given below, would attract attention, bring in visitors, and suggest most helpful conversations. May I here make an appeal to workers in non-Moslem districts to "Sound the Advance" on behalf of the large Moslem fields in China? Many of these distinctly evangelist agencies mentioned above, could easily be financed by the Chinese Church if the opportunity is placed before them. Practical co-operation is in these days by no means confined to belligerent forces! The mission field supplies many illustrations of this helpful ministry. Take for illustration the following:—Churches in Chekiang linked in service with workers in India; tribespeople in Yunnan and Kweichow helping forward the work among the Indians on the Amazon River; Christian lepers in India ministering to poor children in Belgium; boys and girls in Shantung linked with workers in Arabia and Egypt; each reader will be able to add indefinitely to this list. Why should not the Moslem people in China share in this large-hearted ministry? Let Fukien, Chekiang, Kiangsi, and other provinces where few Mohammedans are found link up with Kansu, Shensi, Chihli, and other provinces where Islam is strong. The Chinese Christians will respond, and be all the stronger for the sacrifices they make.

DEPUTATIONS.

Pastor Ding Lee Mei has on more than one occasion spoken to Moslem audiences by special request. He has had a good hearing, and the message has been used. The visit of Dr. Zwemer shows that Moslems will gladly give a hearing to those who are prepared to speak to them. Have you anyone in your church who could visit the nearest Moslem centre, and pass on a loving invitation to these dwellers in the darkness of night? Could you not spare a day or two occasionally, leaving the other "pressing work," take with you a Chinese Christian, and make known the Gospel to some of these people? Many can easily reach such centres by rail or water-way. Will you not give a helping hand sometimes? If the correspondence from many provinces is any indication of the actual state of affairs, there is an apathy, hostility, sometimes even a stronger feeling between some church members and the Moslems in their district. Without discussing the cause, let us deal with the fact. This matter needs prayer and attention. Would not your influence and example count in the breaking down of

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this spirit, if you sometimes gave a day to direct work among the nearest Mohammedans?

SPECIAL WORK.

We wish to put in a plea for the Chinese mullahs. These men, like all religious leaders, are hard to reach, but God can work the seemingly impossible. Invulnerable they may be where mere argument is concerned, they may be reached by prayerful, tactful, sympathetic approach. In the past these men have been too much neglected: we have seen the "lion in the way," and lost sight of the Lord Almighty. Behind those high mosque walls, inside those often barred gates, there are mullahs whose hearts are unsatisfied, perplexed with the world-outlook, and it may be waiting for the message that you should bring. We plead for patience and consideration in dealing with these men. How many have made any provision for mullahs to meet them in a quiet room? Some workers have made such an arrangement and the response has been very encouraging. We should seek to understand the mullah's position, and like our Divine Master commend what we can commend in his belief. Then in the true spirit of humility, as one who has himself "obtained mercy," we should seek to lead the man to the only One who can satisfy the heart. It is not often possible to have a plain talk with such men in their mosques: there are too many eyes and ears for unrestrained speech. But away from their ordinary surroundings, in the quiet of the room provided, you may find a lonely soul for whom the Master has a special message. As a help to any who are thinking of entering upon such service, may we recall a few cases that illustrate the "open door" that God sets before those who seek to do His will. In order to preserve confidence neither names nor addresses will be given. Each is a statement of fact known to the writer. The first one we will quote wrote as follows: "Not understanding, will you please send me any books you have containing more of the doctrine of the Christians, in order that I may choose the religion that is true." The second wrote:—

"I have seen the books that mullah — received from you, can you let me also have a set?" Later in acknowledging the parcel this man wrote:—"I have read the books you kindly sent: through this kindness, the compassion of the true Lord has reached me. 'Blessed are the merciful, for they shall obtain mercy.' It is my great desire to be one of those who understand deep truths. Receiving the books you have sent, has been like a spring of water

to a thirsty man. In the Koran I see that the followers of Jesus and of Islam should be true friends; I desire greatly that you and I should constantly enjoy such friendship as the Koran enjoins."

The third case we wish to mention should call forth earnest prayer on behalf of this class. "You have written to others, I shall be very glad if you will also write to me." Later we heard from this friend as follows: "I find your honourable religion very deep and hard to understand. For example, the Old Testament and the Koran speak of God as 'One': the New Testament however, states, 'I and the Father are One.' Will you please explain the following texts? John 17: 21, 23." Not long ago this same mullah stated: "I have not found among my fellow-believers one who would earnestly discuss with me 'the way.' Either they had not the knowledge, or would not reply. Some stoutly resisted any mention of religion apart from Islam, others became so angry that it was impossible to discuss the subject with them at all. Although you and I are divided in religion, we are one in purpose, so can discuss 'the way.' When the visitor from the West (Dr. Zwemer) comes will you kindly pass on any good message he may bring." Without trespassing further on the editor's patience, and the reader's time, the point we wish to emphasize is that many of the mullahs in China are approachable, and willing to consider the message entrusted to us, if approached in a prayerful and sympathetic spirit.

MOSLEM WOMEN AND CHILDREN.

The Mohammedan women and children are, we consider, the most neglected classes in China Proper, "Why bother about the Moslem women" said an intelligent follower of Islam to the writer, "they have no souls!" We had urged their being taught to read, and the message being carried home to them by their husbands. The answer of this man while not in line with the teaching of the Koran, and doubtless an extreme statement, has been made more than once. The apathy of the Christian Church in China toward the Moslem women and children has not done much we fear in the way of removing this falsehood. Moslem women welcome lady missionaries when they find time to visit their homes; we could name a district where practically every Moslem home was open to the lady workers. Shall we not "Sound the Advance" on behalf of the more than "Three Million Moslem Children," and the large number of Moslem women in China?

REVERENCE FOR GOD'S WORD.

May we urge the need for a reverent treatment of God's words? To "Sound the Advance" may mean for some leaving the Doubters' Camp—a most unwholesome atmosphere for any missionary of the cross, especially for any who wish to influence Mohammedans. It may mean treading the lonely path, following in the steps of the One who was "despised and rejected of men," but no other course will do. "*The whole Mohammedan controversy must be decided by the Bible, and the Bible alone.*" The writer of these unyielding words, Rev. W. St. Clair Tisdall, M.A., D.D., a profound scholar of The Book of books, and of Mohammedanism, added the following words, to which I draw special attention: "The Koran calls both Jews and Christians 'The People of The Book.' If we cease to be that, we can have no claim upon their attention, no divinely sent message to them. If critical assertions could be proved correct, it is evident that the progress of mission work in Mohammedan lands would be entirely at an end. . . . If we are to preach Christ with any hope of success among Moslems, we must see to it that our missionaries are men of God; . . . firmly persuaded in their own minds; . . . men who accept the Bible fully and truly on His (Christ's) supreme authority as God's revelation; as being (what indeed the Koran calls it) 'the Word of God' . . . *We must therefore either give up Missions to Moslems . . . or go to them with the old Bible, the whole Bible, the Martyrs' faith.*"*

IN CONCLUSION.

Formerly when the question was asked, "Do you know of any ex-Moslem converts in China?" the answer usually given was vague, far from encouraging, and faith-testing. To-day, when the same question is raised, a very different reply can, thank God, be given. He is calling out a people from among this class wherever the Gospel is being proclaimed. Not only in other lands are Moslems finding Christ to be their Saviour and Satisfier, here in China also individuals are leaving the darkness of Islam and rejoicing in The Light of the World. Will readers of these lines make this *fact* clear to their Chinese Christians? Will all who were privileged to hear Dr. Zwemer's burning words (and those who have heard about them) en-

* (Bible League Quarterly, July, 1917).

courage the Chinese Churches to "Expect great things from God, and to attempt great things for Him," for the honour of His Son our Saviour?

Years ago the writer heard D. L. Moody appeal for a new rendering of the chorus to that famous hymn "Ho my comrades see the signal." With passionate earnestness the great evangelist exclaimed: "You have stayed in the fort far too long! get out of the fort, and 'Sound the Advance!'" Missionaries throughout China, will you "Sound the Advance" on behalf of the long-neglected Mohammedans in this land?

"Sound the Advance, for I am coming!
Jesus signals still;
Wave the answer back to heaven
By Thy grace we will."

The Chinese Moslem Standpoint

JAMES HUTSON

[We are glad to give our readers two selections from a series of important articles under this title which appeared in the *National Review*, Shanghai, September 19th to October 24th, 1914.

The article will especially interest those who are anxious to know what Moslems in China really believe. Mr. Hutson has quoted from Moslem books published in China and the terminology can therefore be depended on.—EDITOR.]

I.—THE WORDS AND TESTIMONY OF THE FAITHFUL.

I BEAR witness and testify that the true Lord is one, there being none other; and I also bear witness that the Prophet is his Representative. All created things are not God, as there is only one God and Mohammed is his Prophet." This confession is the first to be read, and should be read in Arabic; it is recorded in the second chapter of the *Ti-yen* 誦言, with explanations. When I testify of the Lord the use of the pronoun "I" is an obligation placed upon me by the Lord, and is not used in the same sense as it is by the man of the world when distinguishing between one person and another. The true Lord of nature 先天真主, first bore witness of himself; later he transmitted the spiritual light 靈光, to a Prophet who in turn transmitted the light to Adam, who by the slightest motion of the Prophet's finger at once saw the light. All Moslems have thus received the principles of enlightened virtue from their common ancestor; and there-

fore when a Moslem bears witness to the Lord, it is not himself, but *the Lord inherent* in him which recognizes the Lord and bears witness of Him, just as a light shining into a mirror is reflected back again.

II.—THE DOCTRINES AND WONDERS OF THE FAITH.

"I was covenanted and called before the heavens; thus it is clearly my duty to cling steadfastly to the laws of the Lord and personally to listen to the wondrous truths which make my happiness unbounded." How can we allow dust to settle on enlightened virtue?

These doctrines and wonders of the Faith existed together with enlightened virtue before the heavens were created 先天, the ancients did not follow the laws of the Lord, but darkened these wondrous truths and disparaged their call and covenant, thus making their fields of happiness a barren wilderness, whilst enlightened virtue became fettered and darkened; but if we return to the original first principles how can there be darkness or confusion? Faithfully adhere to the statutes and observe the foundation principles and then the heart which has become degenerate will be unable again to rise in rebellion. As to the two characters for enlightened virtue 明德, they carry about the same meaning as the Arabic *I-ma-ni* 以瑪宜, and as the commentary of the "Great Learning" says, "Enlightened virtue is what a man receives from Heaven." Besides, the character *Hsü* 虛, refers to *ming* 明, (enlightenment), and the character *lin* 靈, refers to *te* 德, (virtue.) When you have gathered all truth *li* 理, that is enlightenment *ming* 明, and when you have performed all things, that is virtue *te* 德. Some, by reason of birth and relationships, have fettered and darkened their enlightenment, whilst the things of time and sense have obscured their virtue, thus causing times of darkness; but notwithstanding this, the light of nature has not been extinguished in each individual. This is what is spoken of in the Arabic as the *I-ma-ni* 以瑪宜.

III.—SUBSIDIARY DOCTRINES AND WONDERS OF THE FAITH.

In the practice of enlightened virtue there are seven points of importance: (i) Real Faith: (ii) Angels 真仙; (iii) the Classics; (iv) Prophets; (v) the Future Life; (vi) Predestination; (vii)

Resurrection of the Dead. These seven things must be accepted and maintained by every one without any reserve whatever; they are a synopsis of the fourth chapter of the *Ti-yen* 誦言 on Subsidiary Doctrines and Wonders of the Faith.

(i). It is necessary to have *faith in the true Lord* as the one and only Lord, but in order to know the Lord it is necessary to know self; if a man does not thoroughly know himself he will have no evidence that he knows the Lord, therefore, knowing the Lord and his Prophet depends upon knowing self. Man was originally without transgression but even now, if he should forget the Lord for one moment, he has transgressed. He ought to praise the Lord at the set times, but he must not forget him for a moment. When the heart praises, the mouth chants, and in this way the secrets of the heart are revealed. In the management of affairs faithfulness is required; in intercourse with men, uprightness is necessary; and whilst engaged in the management of affairs or in intercourse with men, remembrance of the Lord can be shewn by the chanting of a sentence. The Prophet continually exhorted his disciples to chant the words of the Arabic *Ts'ing-chen-yen* 清真言 in an undefiled place, the Prophet first kneeling with his face towards the south, and his disciples next kneeling with their faces towards the north, the Prophet and his disciples being face to face. All knelt with knees close together, with hands resting on their thighs, arms and body being maintained stiffly in an erect position; then, chanting *Liao-yi-liao-ho* 唵一囉合 with all their strength, they brought all the breath from the bottom of their lungs 丹田, after which they chanted *In-lang-lao-hu* 印朗老乎, first forcing the breath out through the lips and then inhaling a breath of fresh air direct to the heart. The Prophet always chanted thus whilst his disciples imitated him. It is also explained that when he chanted *Liao-yi-lao-ho* 唵一囉合, he expelled everything evil from his heart, and when he chanted *In-lang-lao-hu* 印郎老乎 he only retained the true Lord in his heart. All who chant after this manner are certain of obtaining heavenly bliss.

(ii). *As to faith in Angels* 天仙. (It would appear that the terms 真仙 and 天仙 are interchangeable, both being used in this section; or the former may refer to archangels): these are the messengers of the Lord, and each has his particular duty to perform, receiving and transmitting the mandates

of Heaven, continually moving hither and thither and causing all nature to fructify. They do not in the slightest degree follow the bent of their own minds, but are like the sun, moon, and stars, the wind, clouds, thunder, and rain which all obey a superior will.

(iii). *As to true belief in the Koran*, which was bestowed upon the Prophet. This classic contains decrees regarding heaven, earth, man, and all creation, and depicts the state before creation and that which will prevail after death; together with a statement regarding the origin of the world and how man may recognize the true Lord. It also explains those things that are difficult to understand, and points out the things to be avoided, dispelling doubts and giving a clear vision, thus making it impossible for a Moslem to enter the ways of delusion and equally possible for him to be sure of his final destiny.

(iv). *As to real belief in Prophets*. These did not merely think of their own sufficiency, their chief idea being to make up the shortcomings of others and to work on behalf of Heaven, by proclaiming decrees, giving sight to the blind and hearing to the deaf, and to display compassion on all Moslems 穆民 by uplifting them from their lowly estate.

(v). *As to belief in a Future Life*. This means a firm belief in the fact that, if there has been life there will be death, that if there is a present life there will certainly be a future life, that the harvest reaped will be the same as the seed sown, so that if beans are sown in a field beans will be reaped; and as ploughing, hoeing, and harvest follow each other so the kind of harvest to be reaped is determined by the individual; what he sows in this life he will reap in the next.

(vi). *As to real belief in Predestination*: the saying runs, "Each mouthful of water and each morsel of bread are predestinated 一飲一啄莫非前定." This doctrine is like a great sea, but personal conduct is like a boat sailing thereon; and good and bad conduct are alike the responsibility of the individual.

(vii). *As to belief in the Resurrection of the Dead*: this fact and that of a Judgment to follow the Resurrection are clearly and plainly revealed; and the Judgment will be without the slightest injustice.

(I.) THE SEVEN FOUNDATIONS OF ISLAM.

The Seven Foundations of Islam are as follows:

- (i). The Laws of the Lord.
- (ii). Ordinances.
- (iii). The Exemplars.
- (iv). Additional Duties.
- (v). Those things that ought to be practised.
- (vi). Those things that ought to be avoided.
- (vii). Things suspicious or doubtful.

These seven fundamental principles ought to be carefully observed, for they constitute the foundations of the faith. The Laws of the Lord are the commands of Jehovah 真宰, and are known in Arabic as the *Fa-le-tsui* 法勒最, and ought to be accepted by all Moslems as their rule of life and conduct, whilst the obligations imposed by these laws are binding throughout the whole of life.

The Ordinances consist of duties to be performed, and are known in Arabic as the *Wa-chih-pu* 瓦哲布. These duties are based upon the Laws of the Lord on the one hand, and on the example of the prophets on the other, and are set up as final in the world.

The Examples include the examples of all the prophets, and all who belong to the Moslem faith ought to imitate these examples, firmly holding their precepts, and remaining steadfast in their practice. This imitation of the prophets is called in the classics *Sun-nai-t'i* 損乃提.

The fourth foundation principle to be observed is the Additional Duties. If these Duties are observed, then is merit attached to the keeping of them; but should they be neglected there is no sin attached to such neglect. These Additional Duties include such things as additional times of worship, the building of bridges, the repairing of roads, the relief of the poor; and are expected of each person in accordance with his ability and circumstances. These Additional Duties are known in Arabic as *Mu-sz-t'e-han-po* 穆賜特罕卜.

As to things which ought to be practised, these are decided according to what is right; anything which is *hoh-li* 合理, such as the foregoing Laws, Ordinances, Examples, and Duties. These are spoken of in Arabic as *Ha-liang-li* 嚇囉里. The things to be avoided are things not according to right, and opposed to righteousness, which are known in Arabic as *Hu-ne-mu* 黑納木.

Those things under the heading of suspicious or doubtful are things which come between the two preceding principles, when it is difficult to say whether a thing ought to be allowed or avoided, as in a case where nine points out of ten seem to point to the thing being allowable; whilst the remaining factor seems to point in the opposite direction; or it may be that the points for and against are almost equally divided, and, like warp and woof, closely interwoven. In such cases the evil is generally very great, and the task of discrimination can only be performed by carefully weighing the evidence on both sides, and by bringing enlightened wisdom to bear upon the whole question; but the work of discrimination must be done, lest a small root of evil should spring up in our midst. These doubtful matters are known in Arabic as *Mai-ka-lu-ha* 買客路, and carefulness in these things is called *tai-ku-eih* 太革回. In all things care should be exercised, but additional care should be taken in matters relating to food, and when it comes to questions of *Shu-pu-hat te* 暑布喀特, the care exercised should be still greater. Therefore let all take heed of this warning and avoid these pitfalls.

(II) THE THREE RULES FOR THE ENLIGHTENMENT
OF VIRTUE.

The rules for the enlightenment of virtue are three:—

- (i). Faith in the heart.
- (ii). Confession by the mouth before becoming a true believer.
- (iii). The cleansing of the senses.

To attain the condition of perfection the individual must be like the farmer, who sows good seed in the spring-time before he can expect a good harvest in the autumn. Enlightened virtue 明德, is God's gift 真賜, (the character 真 is used both for the true God and for the true believer) of the *I-ma-ni* 倚嗎呢, to man. Enlightenment is the gift of Heaven, whilst virtue is the fruit of preaching, just as the moon has no light of her own and only shines by light borrowed from the sun: and the sun gets his light from the ninth heaven 宗動, which in turn gets its light from the Prophet, 至聖, the Prophet himself receiving divine light 真光, at first hand, whereby heaven and earth obtain everlasting glory.

The character for virtue 德, is composed of a "double man," and "fourteen hearts." These fourteen hearts signify

the original seven senses, together with the seven senses gained by education from the "double-man"; because the pulse of the True Faith is in its preaching, one person's emotions making an impression on another man's heart. As the original senses are open towards the outside world, therefore the external ought to be guarded, and the internal or additional senses nourished by continually reverting to the True Lord; by keeping his commandments, by confession, by purification, and by constancy; but in order that there may be a harvest to reap in the West, 西城, the ploughing and the weeding of the Eastern spring must not be neglected.

The Three Character Classic for Moslems

BY LIEO KAI LIEN OF NANKING. TRANSLATED BY REV.

F. J. M. COTTER AND REV. L. REICHELT

AT the beginning of creation before heaven, earth, or anything, there was a supreme being called the true God, who controlled the whole heaven; ordered the whole universe; divided light from darkness; evolved heaven and earth; set the foundations of mountains and rivers; called into life grass and trees; ordained calamity and fortune; gave brilliancy to the sun and moon; and energised the birds, beasts, and the fishes of the sea. When all was finished, he then created man; endowed him with wisdom; instilled him with a soul; and man became the essence of creation. Then he sent down the holy one to preach the great doctrine, teaching man to understand the great truth. Only when the truth is understood is man a man; when it is misunderstood man is no better than a bird. You little children on the verge of understanding, study the simple, do not think into the deeper things. Learn to be filial and obedient before your parents and teachers. Learn to act properly before your elders and the young and to distinguish between the higher and the lower. Understand the principles of benevolence and culture; practice good manners and propriety; be careful in word and deed; watchful concerning wrong doing. When you have made a little progress (in the truth) then I will teach you the great doctrine. When it is hard to explain the great truth I will use parables.

The origin of the truth comes from the true God, but it is to be revealed by man. The first principle of understanding the truth is to read the doctrine. In the morning be watchful and fearful ; in the evening vigilant and pious. Matter is not God. There is only the true God and Mohammed is his prophet. The most important thing about the doctrine is to read the holy book (Koran), wherein are the holy commandments, the meaning of which is clear. Everything has its essence and the essence of the holy book is Islam. When the doctrine enlightens, truth prevails ; when the doctrine is obscure, lies prevail. The truth brings blessedness, heresy, harm, evil follows falsehood. A superficial knowledge of the doctrine leads to lack of worships, as a lazy person causes the ruin of his own house. The holy one (Mohammed) says : worship is like a pillar which when erect supports the house, which when taken away the house will fall. The beauty of the doctrine is purity ; good behaviour purifies the body as auditing does one's wealth. The rule of the doctrine is to know the right and the wrong ; if a thing is right approach it, if it is wrong forsake it. The way of the doctrine exists between fear and hope ; of sinning against God, and hope of God's mercy. The importance of the doctrine is to think of God constantly, from morning until evening without interruption. The surface of the doctrine is to know at least what shame is, for a knowledge of shame is a branch of the doctrine. The fruit of the doctrine is to observe fasting, for fasting eliminates inner strife. The seed of the doctrine is constant learning and practice, for only those who are learned are noble in conduct. Little children you must listen carefully ; cultivate learning and follow God's commandments ; for every man must follow regardless of sex, indifferent to age. The leaf of the doctrine is to practice watchfulness when alone, for the doctrine may be likened to a naked body and watchfulness ought to be taken as its raiment. The Koran says : "if you are careful you will be prosperous," for what comes after (the journey to eternity) depends upon watchfulness as a fund, (lit. watchfulness is the expense account for this journey). The marrow of the doctrine is to know the destination ; when the destination is known the start is already made. The root of the doctrine is honesty in thought ; if your thoughts are sincere you assist all efforts, (lit. you assist 10,000 ways or fashions). The dwelling place of the doctrine is the heart of man, and the

heart of the Moslem is the temple of God. You are in the doctrine and the doctrine is in you. If any man ask you can give this as an answer: "I live in the doctrine and the doctrine is within me without the least uncertainty or partiality." If man ask for the doctrine in its numerous aspects you answer: It has five aspects:—1. What I follow is the doctrine of the deity. 2. What I protect is the doctrine of the holy one. 3. What I listen to is the doctrine of the Moslem. 4. What I cast off is evil doctrine. 5. To believe in the heart, the members of the doctrine being actions in life. Cultivate in man the doctrine of heaven and be diligent in the five aspects. Exhaust the principles of the way of life and promote the five principles of man. Doctrine is like light in a man's heart so that man may know God who is invisible. When you have already explained the doctrine do not think that is the end; you must expound clearly so that you may know God's principles. God is omnipresent; without substance, form or shape, comparison or standard. There is only one God and He is the only power, God of God, King of Kings; moves or rests at will; causes life or death; from the beginning until now there has been no change. If asked why you are a Moslem, answer: "I am a Moslem by the grace of God." If again asked "When did you begin?" answer: "At the time of the contract." What is meant by the time of contract? answer: "When in the presence of God I received His teaching." He asked me, "Am I God?" I answered "Yes, You evolve everything that has life and bestow food and raiment." Those who are disobedient falsely answer "no." All heresy begins from here. Oh little children you should realize this; these words of instruction should be carefully remembered. Look upward to heaven and examine what is on the earth; between heaven and earth, man is the noblest work. The worth of man consists in his having a soul. The soul serves as a reflector of God and a mirror of life. Originally there was no body; and it is here, whither is it going? You have this knowledge. Who gives it to you? God exists, who dares doubt? Think of your body; since there is a God you ought to follow His commandments, and accept His guidance.

God commands you to do five things: (1) To think of Him constantly and to avoid evil thoughts, (2) Worship five times daily in order to get rid of the cares of the world, (3) To observe the annual and monthly fasts in order to check human desires

and lusts, (4) The rich must contribute of their wealth in order to act benevolently, (5) To worship at the mosque, and to examine the sincerity of your intentions. These five things are not to be considered easy, either to the saints or the common people, the foolish or the wise. When a child reaches the seventh year he must be taught in this. To teach good manners is the duty of parents and teachers. Upon reaching the fifteenth year he must himself take the responsibility and work it out without shifting it to any one else. God has decrees which you should imprint upon your mind. Obedience will have reward, whereas disobedience is sin.

The observance of worship is the first commandment; as the root of all actions is to walk in the true way, the key to heaven, the screen to passion, the spring that washes away sin, and the lamp that lightens up the tomb. As to the rule of worship there are six outward ceremonies: (1) Use clean water, (2) Wear clean clothes, (3) Stand on holy ground, (4) Rest at the proper time, (5) Agree in heart and mind, (6) Face toward the west. In addition there are six other ceremonies which are the inner processes of worship: (1) Begin with the adoration of God, (2) Keep the body upright, (3) Chant the true doctrine, (4) In bowing retain a horizontal back, (5) Next, let the head strike the ground, (6) Lastly, conclude with kneeling. In all worship keep order and silence. If you make a mistake in worship you must have a washing; if you skip one of the ceremonies you must have a bathing. You must know that there are four regulations of washing: (1) Wash the face beginning from the hair as far as the lower chin, then come to the ears; if you have a heavy beard you must wash inside of it, (2) Wash the hands as far as the breast and armpits, (3) Brushing the head constitutes one of the four, (4) Wash the feet as far as the ankle bone. You must be careful; not lazy or indifferent. You again must know that there are ten rules of washing: (1) Wash the hands to the wrist joints, (2) Call on the name of ALLAH, (3) Brush the teeth, (4) Flush out the mouth, (5) Clean the nose, (6) Wash behind the ears, (7) Wash the evacuating organs, (8) Wash the beard, (9) Clean the finger nails, (10) Every organ must be washed three times. These rules must be followed rigidly to avoid confusion. There are eighteen things which will ruin a washing: namely those of the bowels, (1) Stool, (2) Worms, (3) Gas. Those from the kidneys:—(4) Urine, (5) Incontinency of urine, (6) Blood, (7) Gonorrhœa, (8) Smegma,

(9) Overflow of discharge. Those which can be easily seen:—(10) Bloodand (11) Pus, (12) Eczema, (13) Vomiting. Those which are hidden:—(14) Those who are mentally unbalanced, (15) Those who are faint, (16) Those who are intoxicated, (17) Those who cry out in the middle of worship, (18) Those who sleep resting against anything. After finishing the ceremony of washing you come to the bathing of the body. The ceremony has three regulations:—(1) Flush out the mouth, (2) Cleanse the nose, (3) Bathe the whole body, not missing any part. Having passed through confinement follow the same regulations. At the time of confinement do not do seven things:—(1) Do not worship, (2) Do not fast, (3) Do not give alms, (4) Do not bow towards Mecca, (5) Do not enter the mosque, (6) Do not hold the Koran, (7) Do not read the rules. Outside of all this nothing is prohibited. When the woman is clean she must have a washing and bathing.

All of God's commandments have two ceremonies:—(1) the primary ceremony, (2) the secondary ceremony. The primary ceremony is the business of all men. When it is neglected by one it has its bad results, for example, as fasting and worship, as charitable aid and assistance, as going up into the mosque for worship, as studying and practicing. The secondary ceremony demands a comprehensive responsibility which if followed others are not concerned; such as—the funeral ceremony; consolation to the mournful; answering to salutations, visiting of the sick.

From of old until now there have been 124,000 saints and the doctrine has only partially been revealed. When our great saint Mohammed came the doctrine was expounded in full and at that time there was a great revival. After the saint returned to heaven, virtuous men came after him such as:—Abu Behr, Omar, Othman, Ali. These four saints succeeded one another in generation. After the four saints there lived the four scholars or wise men. At the head of this class stands Caliphar. These four scholars have been respected by different classes of people, each class respecting one. There is to be no confusion (about this class respect) so as to be one in belief. The teachings of the four scholars are all about the holy doctrine. There is the difference of simplicity and depth with a slight mystery involved. What the scholars taught they received from the saints; what the saints taught they received from the four angels, (lit. four waiters upon God). In the angels of God is the germ of

迷知味你圖舍迷倆足哎念
 唉阿唉難習賓覽(在色那之後)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

掃護主求上尼圖舍的攆趕受從吾

迷需味唉媽味喜啗比念
 你需唉你需唉(然後)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

起各尊主的世後慈獨世今慈普著憑我

然後念法提哈兒
 哎洛哈而木獨吾倆習亂比洛阿而
 束迷乃唉味需而媽你唉味
 需迷媽梨客一腰啗堤尼印
 押開乃兒不獨吾印押開乃
 思台而一奴以合狄難隨啦
 圖外洛母恩台改一埋隨啦
 圖萬束賊一呢哎諾阿兒木台
 阿而賴信哎雷洛買義租必
 阿兒賴喜木吾亂松梨一呢
 後念(阿迷一呢)

الحمد لله رب العالمين الحمد لله

吾感讚養些界普會獨慈後世的
的

مَا لَكُمْ يَوْمَ الدِّينِ أَيَاكُمْ نَعْبُدُ

執還的主、子的還執
掌報的日
奴為你給就們吾

وَأَيَاكُمْ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

吾就你助引吾們端壯的路道
們求相你領
著

صِدْقًا الَّذِينَ أَنْعَمَ عَلَيْهِمْ

你在他們上施恩的那一些路道
的

فِرَ الْمَغْضُورِ عَلَيْهِمْ وَلَا الضَّالِّينَ

knowledge, and what God has hidden man cannot understand. The doctrine is inexhaustible, its working principle eternal. If you are intelligent you can understand all things. Little children you must learn this thoroughly. The beginner may stop here.

A Classified Bibliography of Books on Islam in Chinese and Chinese-Arabic

CHAS. L. OGILVIE AND S. M. ZWEMER

THE following list of Mohammedan books is far from complete, but it ought to stimulate further efforts along this line. As far as we can discover, the Mohammedans have no distributing center in China or book-shops, where it is possible to secure their books. Many of the older works are now out of print, and the only way one can secure them is to pick them up here and there at various places. Some of the publishing centers are Chengtu, Chinkiang, Yunnanfu, Shanghai, Tientsin, Nanking and Peking. This Bibliography is based on D'Ollone's list in "Recherches sur les Musalmans Chinois", on the Bibliography in Broomhall's "Islam in China," on Dr. Guiseppe Ros' collection, and on the books which Dr. Zwemer and the writer were able to secure in a recent tour of Honan, Chihli and other provinces. The Mohammedans in many places do not seem to be willing to furnish Christians with their literature. One is met with promises of assistance, but often it is nothing more. In many cases they even refuse to sell their books.

I. *Doctrine and Liturgy.*

1. 正教真詮 "A true explanation of the correct religion." Author 王岱輿. Preface to first edition dated 1657. The edition dated 1873 was published in Chengtu. Five volumes.
2. 清真大學 "Great learning of the Pure and True Religion." Author 王岱輿. Reprinted in Chengtu in 1875. 1 vol. 8vo. 72 pp.
3. 修真蒙引 "Elementary introduction to the practice of the True Doctrine." Author 伍子先 Nanking 1672 A.D. 1 vol, 8vo,

4. 正教修真蒙引 "Elementary introduction to the practice of True Doctrine of the correct religion." Author 伍子先. Preface to first edition dated 1672 A.D. The edition of 1904 was issued in Chengtu. 1 vol. 8vo.
5. 清真指南 "Guide to the Pure and True Religion." Author 馬注. Descendant of Mohammed in 45th generation. (Broomhall says Ma Yüan Ping of Yunnan, 1646 A.D.) Published in Yung Ch'ang fu, Yunnan, 1683 A.D. Reprinted in Chengtu 1885. 10 vols. 8vo.
6. 天方典禮擇要解 "Explanation of the fundamentals of the rites and ceremonies of the Arabs." Author 劉智 Nanking. Original date not given. Reprinted in Yunnanfu in 1862. 6 vols. 8vo.
7. 天方性理 "Philosophy of the Arabs" or "Nature and laws of Islam." Author 劉智. Original date missing. Reprint dated 1863 Yunnan. 6 vols. 8vo.
8. 性理第五卷註釋 "The fifth volume of the philosophical commentary." Author 馬德新 Talifu, Yunnan. Original date not given. One edition is dated 1864. 1 vol. 8vo. 46 pp.
9. 性理本經註釋 "Commentary to the fundamental canon of philosophy." Author 黑鳴鳳. No date given. Reedited in 1875. 1 vol. 8vo. 200 pp.
10. 大化總歸 "General tendency of evolution." Author 馬開科. Original date missing. Reedited in Chinkiang 1870. 1 vol. 8vo.
11. 教款捷要 "A summary of the most important articles of religion." Author 馬伯良. Tsiningchou, Shantung 1678. Reedited 1871. 1 vol. 8vo. 205 pp.
12. 天方衛真要畧 "A résumé of the fundamentals for the defence of the true religion of the Arabs." Author 馬寔君 Nanking. Published during reign of Ch'ien lung 1736-1795. Reedited in Ch'engtu 1892. 1 vol. 8vo.
13. 五功釋義 "Explication of the meaning of the five meritorious acts." Author 劉智 Nanking 1710. Reedited in Szechwan 1851. 1 vol. 8vo. 70 pp.

14. 歸真總義 "What it means to return to the True Religion." Authors 阿世格 (Indian name) and 張時中. Reprinted 1878 in Szechwan. 1 vol. 8vo. 148 pp.
15. 四篇要道譯解 "Important doctrines explicated in four chapters." Author 張時中 1653. Reedited 1872 in Chengtu. 1 vol. 8vo. 220 pp.
16. (天方)認己醒語 "Exhortation to know one's self." (According to Arab's religion.) Author 馬明龍 (Teacher in Wuchang during reign of Ch'ien lung 1736-1795.) Reedited in Ch'engtu 1898. 1 vol. 8vo. 30 pp.
17. 清真釋疑 "Explication of the doubtful points in the Pure and True Religion." Author 金天柱. First preface dated 1738. Reedited 1877. 1 vol. 8vo. 140 pp.
18. 祝天大贊集解 "Commentary on the Great Praise and Prayer." Translated by 馬安禮 in Yunnuan. 1 vol. 8vo. 82 pp.
19. 真功發微 "Minute exposition of the true meritorious acts." Author 余浩洲 Soochow. Original date missing. Reprinted 1884. 2 vols. 8vo.
20. 天方三字經 "The three character classic of the Arabs." Explained and translated by 余海亭 Szechwan. Broomhall says author is 劉智. Reedited 1885. 1 vol. 8vo. 40 pp.
21. 天方認一寶珍四字經 "The four character classic for the recognition of the Precious Pearl (God) of the Arabs." Translator 馬安禮. Author's date cf. 22 and 23. (Broomhall says author is 劉智). 1 vol. 8vo. 34 pp.
22. 四典要會 "A compendium of the four Canons." Author 馬德新. Preface by 馬安禮 dated 1859. Reedited 1898. 4 vols. 8vo.
23. (天方)性命宗旨 "The Aim of Life." (for Moham-medans). Edited by 馬安禮 1863. Reprinted 1898. 1 vol. 8vo. 34 pp.
24. 天方信源蒙引歌 "An introductory primer in rhyme on origin of the Faith." Author 馬德新 Talifu, Yunnan. 1 vol. 8vo. 58 pp.

25. 漢譯道行究竟 "Minute researches in religion and tradition translated into Chinese." Author 馬德新 Talifu, Yunnan. Reedited in Chengtu 1901. 1 vol. 8vo. 92 pp.
26. 醒世箴 "How to revive the world." Author 馬德新 Talifu, Yunnan. Reedited 1874 in Chinkiang. 1 vol. 8vo.
27. 明德經 "Classic for the elucidation of virtue." Author unknown. Reedited 1899. 1 vol. 8vo. 94 pp. 真德彌維 Author also unknown.
28. 歸信切要 "Summary of Moslem forms and teachings." Recent edition published in Shanghai. 1914. 1 vol. 70 pp.
29. 清真居正 "The Correctness of the Pure and True Religion." Date of publication and author unknown. 1 vol.
30. 聚禮撮 "Collection of Moslem ceremonies." Author 馬安義 or 馬俊階.
31. 歸真要道 "Important points connected with 'Truth.'" 4 vols. 8vo.
32. 雜學擇要註解 "Commentary on the fundamentals of general knowledge." Date and name of author unknown.
33. 真功發源 "An explanation of real works of merit." Author 劉智 1 vol.
34. 幽明釋義 "An explanation for the Blind and Seeing." Author Tsin Peh-ao of Peking 1700 A. D.
35. 回回要語 "Important points for Chinese Moslems." Author Ma Fu-tsai.
36. 人禮主要 "The most Important Rites for Man." Author Ma Ki-kong.
37. 回回教 "A talk on Islam." 1 vol.
38. 有迷真源 "Examination into the origin of Truth and Error." Published in Peking 1914. 1 vol. 76 pp.
39. 謨闡必哈台 "Discourse on Love." Published in Tientsin. 1 vol. 68 pp.
40. 漢譯耳木代全冊 "Arabic terms transliterated into Chinese with their meanings." Authors 劉春園 and 馬保山 Tientsin. 1332 A. H. (1914). 1 vol. 80 pp.

41. 正教真詮 "A correct explanation of the True Religion." Author 梁以濬. Published in Chengtu during reign of T'ung Chih (1861-75). 5 vols. 8vo.
42. 天方詩經 "Canon of Arabic poetry." Published in 1891. 3 vols. 8vo.
43. 清真釋義 "The Explanation of the Pure and True." Author 劉智. Mentioned in Broomhall, but may possibly be confused with 清真釋疑.
44. 赫應全集 "Selections ("Khating" or last section) of the Koran" (Arabic). 1 vol. 106 pp.
45. 漢文赫應 "Selections from Koran in Chinese." Published 1882 by 余海亭 in Szechwan. 1 vol. 38 pp.
46. 正教一目醒 "One glance and Islam will be revived." Author 余海亭, Szechwan. Republished Chengtu 1908. 1 vol. in verse 32 pp.
47. 註解雜學 "Commentary on General Knowledge."
48. 註解赫應 "Commentary on Hating (see No 44 above)."
49. 經文雜學 "Book on General Knowledge."
50. 明源註實 "Facts about the source of knowledge." Published 1916. 1 vol.
51. 經文克非 "Book on overcoming of evil." 1 vol.
52. 清真啟蒙 "Prayer Ritual." Published in Peking. 1 vol. 18 pp.
53. 漢文雜學 "General knowledge in Chinese."
54. 據理質証 "Reasonable proofs."
55. 天方蒙引歌 "Introduction to Arabian things." Published in Chinkiang 1884. 1 vol. 26 pp.
56. 中阿初婚 "Chinese-Arabic rules about marriage." Published in Peking 1911. 4 vols.
57. 清真摘要 "Important selections from Moslem teaching." Published 1914. 1 vol.
58. 五功必要 "Sine qua non of the Five Practices." Published in Hangchow during the reign of T'ung chih 1861-75. 1 vol. 186 pp.
59. 寶命真經 "The real classic of life." Published in Anwhei in Arabic during reign of Kwang-hsü 1875-1908.

60. 認禮蒙引教科書 "Introduction to the study of rites." Published in 1911. 1 vol. 26 pp.
61. 禮法啓愛 "Ceremonies and laws that awaken love." Author 馬安禮. Published during reign of T'ung chih 1861-75. 1 vol 42 pp.
62. 天方三字幼義 "The elementary three character classic." No date or name of author given. 1 vol. 32 pp.
63. 認禮切要 "Important elements in the knowledge of ceremonies." Published in Chinkiang 1875. 1 vol. 26 pp.
64. 聚禮明源 "Analytical study of ceremonies." Published in 1914 in Kwangtung in Arabic. 1 vol. 88 pp.
65. 誠律通行 "Laws that are universal." No date or name of author. 1 vol. 52 pp.
66. 穆民學要 "Fundamentals for Mohammedans." Published 1915 in Chinese-Arabic. 1 vol. 36 pp.

II. *Calendars.*

67. 天方曆法圖 (真本) Arabic calendar (authorized edition). Author 馬德新 Talifu, Yunnan 1851. Reprint 1896 in Chengtu.
68. 天方曆源 Sources of the Arabic calendar. Author 馬佑齡 Yunnan. 1 vol. 36 pp.
69. 中華民國七年曆書 "Calendar for seventh year of the Republic." Published by Board of Education Peking 1917.

III. *History and Geography*

70. 清真教考 "Researches in the Moslem Religion." Author 孫可庵, Preface dated 1720. Reprinted 1738. 1 vol. 8vo.
71. (御覽) 天方至聖實錄年譜 "Record of the acts of the Prophet of Arabia year by year" (Imperial approval). Author 劉智 about 1710.* Reedited 1872. 10 vols. 8vo.
72. 西來宗譜 "Record of the coming of the ancestors from the West." Author 馬啟榮 Yunnan. Prefaces dated 1882. Reedited 1899. 1 vol. 8vo. 28 pp.

* When shall we have a true Life of Mohammed in Chinese?

73. (天方)回回原來 "Origin of the Moslems (the Arabs)." Author 劉三傑 Reedited 1904. 1 vol. 8vo. 54 pp.
74. 天方寰宇述要 "Important things about the World." Author 馬德新 Talifu, Yunnan 1862. 8vo. 32 pp.
75. 咸陽王撫漢績 "Meritorious acts of Prince Hsien Yang, the pacificator of Yunnan." Author 劉發祥 Yunnanfu, 1684. Reedited 1877. 1 vol. 8vo. 24 pp.
76. 朝覲途記 "Record of audiences with the Emperor." Author 馬安禮. 1 vol. 46 pp.

IV. *Language.*

77. 天方字母解義 "Explication of the Arabic alphabet." Author 劉智 Nanking 1710. Reedited 1894. 1 vol. 8vo. 64 pp.
78. 中阿文 "Chinese Arabic Grammar." No date or name of author given. 1 vol.
79. 阿拉伯語言撮要 "Chinese Arabic Grammar and Reader." Published in Shanghai. 1 vol.
80. 初學入門 "Lessons in Arabic." 1 vol. 32 pp.

V. *Tracts and Controversial Literature.*

81. 普批百條 "Criticism of 100 points in Buddhism." Peking 1917. 1 vol. 8vo. 34 pp.
82. 河南回教辨真 "Discussion of True Doctrine by the Mohammedans of Honan." 1 vol. 8vo.
83. 回耶雄辯錄 "Debate between Moslems and Christians in India." Translator 王文清 Tientsin 1914. 1 vol. 47 pp.
84. 四教要括 "Important matters of the four Religions." Author 楊敬修 Peking 1908. 1 vol. 38 pp.
85. 詳解壹瑪尼 "A detailed explanation of the Faith of Islam." Peking 1917. 1 vol. 26 pp.
86. 萬善之根譯文 "The root of all good." Published in Peking 1911. 1 vol 12 pp.
87. 清真言 "Words of the Pure and True Religion."
88. 回教攷 "Examination of Mohammedan Religion." Peking 1917. 1 vol. 34 pp.
89. 宗教必讀 "Religious matters that are essential." Peking, no date. 1 vol. 74 pp.

90. 清真必讀 "That which must be studied in the Pure and True Doctrine." 1 vol. 68 pp.
91. 黜三崇一 "The Destruction of the Teaching on the Trinity and the Establishment of the Unity," lithographed at Yunnanfu, and apparently based on Arabic books published in Egypt.

VI. *Magazines and Catalogues.*

92. 辨理明正語錄 "Record of discussions for the purpose of making the correct way clear." Published in Yünnan 1899. 1 vol. 82 pp.
93. 清真學理譯著 "The theory of Islam." First number published in Peking 1916. Project abandoned owing to lack of funds.
94. 雲南清真日報 "Yunnan monthly." First number 1916. Project abandoned owing to lack of funds.
95. 上海清真寺徵信錄 "Record of Moslem contributors in Shanghai." 1 vol. 338 pp.

Those who are working among Moslems or who have more or less intercourse with them may be able to supplement the above list. If so, the writers would appreciate it if such persons would send them the names of other books. In this way the bibliography may be improved.

A Chinese Moslem Primer

While visiting important Moslem centers in the province of Honan, we found in nearly every one of the dayschools kept in connection with the mosques some Arabic-Chinese textbooks. Among them were primers, some of which were printed, others copied by the hand of the teacher and were being scrawled in grotesque Arabic characters by young Chinese boys. In other mosques we found lithograph copies of the same textbook. In every case the book was bilingual and the facsimile page here reproduced from a printed copy will give the readers some idea how the Arabic characters have been modified in China. The book is entitled *Back to the True Faith* and is really a summary of Islamic formulas and teachings. It was printed, as the title page informs us, in the third year of the Republic, 8th month

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وَقَبْلَ جَمِيعِ أَدْعَائِهِ

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إِنَّمَا زُفْعِل

信歸的分細是段一這

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وَنَزَّ بِالنَّوْمِ وَمَلَأَ يَكْتَهُ

仙天的主信歸吾主信歸

(=1914) at Shanghai in the street of the Adorned Heart, near the Mohammedan Mosque.

A verbatim translation of the Arabic text will interest those who have to deal with Islam in China and also indicates the character and tendency of the Primary religious education.

THE TEXT.

In the name of God the Merciful, the Compassionate. Oh God bless Mohammed and his family. Peace be unto you and upon you be peace, and the Mercy of God and His Blessing.

A Word to Dispel Infidelity. Oh God, I take refuge in Thee from associating anyone with Thee, and I ask forgiveness from Thee of that which I know or do not know. Verily Thou art the Knower of the Unseen. And I say that there is no God but God: Mohammed is the Apostle of God.

The Word of Witness. I witness that there is no God but God only and that He has no companion and I witness that Mohammed is His Servant and His Apostle.

A Good Word. There is no God but God: Mohammed is the Apostle of God. (These same words are repeated in Persian beneath which is the Chinese text; it is remarkable that in nearly all Moslem literature in China, Persian as well as Arabic is used.) The glorious faith. I believe in God existing in His names and Attributes, and I receive all his ordinances. Exposition of the Faith. I have believed in God and His Angels and His Book and His Apostle and the Last Day, and the destiny of good and evil from God Most High, and the Resurrection after Death.

A Word of Adoration. Praise be to God and glory to Him and there is no God but God. God is Great: there is no strength and no power save in God the High and the Mighty.

The Foundation of Faith. Faith is the confession and the belief in the heart. The Ordinances of Faith. Know that the ordinances of Faith consist of six things, five for this world and one for the other. As for those that concern this world, the first is that it is not permitted for a Moslem to kill a Moslem without a just cause; second, it is not permitted for a Moslem to take the property of a Moslem unrighteously; third, it is not permitted for a Moslem to think evil of a Moslem; and the fourth, it is not permitted for a Moslem to transgress the rights of a fellow Moslem; and the fifth, it is not permitted for a Moslem to take the children of another

Moslem into bondage. Now as for that which concerns the other world, it is necessary for a Moslem to know that no Moslem shall forever abide in the Fire.

Conditions of the Faith. Know that the conditions of the faith are of six kinds. The first is that thou shalt believe in the Unseen, and secondly, that thou shalt know that the knowledge of the Unseen belongs only to God; the third is that thou shalt count that which God has permitted as allowable; the fourth is that thou shalt count that which God has forbidden as prohibited; the fifth is that thou shalt stand in awe of the punishment of God; and the sixth is that thou shalt hope in God's Mercy.

The Word of Reply in the Grave. Said the Prophet, upon Him be praise, when a dead person is buried there come to him two black angels of fierce countenance, one of whom is called Al-Munkar and the other, Nakir, and they interrogate the servant according to the following words: Who is thy Lord, and Who is thy Prophet, and What is thy Religion, and What is thy Book, and Who is thy religious leader, and Who are thy Brethren, and What is thy Kibla? Now if the dead person belongs to the Happy Ones he is able to give a satisfactory reply, saying, my Lord is God, and my Prophet is Mohammed, the Apostle of God, and my religion is Islam, and my book is the Furqan (one of the names of the Koran) and my religious guide is the Koran, and my brethren are the True Believers and my Kibla is the Kaaba. They will say to him, Sleep on like the sleep of the bride, for thy grave is one of the gardens of Paradise. But if the dead be one of the Wretched Ones, he is not able to answer correctly and so they say to him, Thou hast not known and thou hast not read, therefore thy grave is like one of the pits of Hell. And they will torment him with Pillars of Fire.

We take refuge in God from our Sin. Written in the year of the Hejira 1332=1914 A.D.

The Significance to the Missionary of Doctor Zwemer's Visit

R. A. JAFFRAY

IT is an interesting and instructive study to observe how God in His wise and gracious providence has placed His chosen workers in the most neglected parts of the world to witness His Message to all peoples. Not only is it true that geographically He has thus distributed His workers, but He has also taken account of the peculiar religious tendencies of the peoples of the earth and has called and specially qualified missionaries for these peculiar conditions.

Of all the non-Christian religions of the world none is perhaps more distinctive than that of Mohammedanism, and in the whole missionary body in all parts of the world no man is perhaps more definitely called to a specific work than is Doctor Samuel M. Zwemer, of Arabia and Egypt.

Doctor Zwemer has been known to most of the missionaries of China by name for many years as the author of many books on the Moslem problem, as the editor of *The Moslem World*, and as a prominent speaker at large missionary conventions in both America and Europe, but it was a special treat for those who this summer were privileged to attend the Conferences held at Kuling, Chikungshan, Peitaiho, and Chefoo and hear his direct and inspiring messages.

Besides bringing his hearers a great deal of new light on the subject so near his heart, that of Moslemism and the work of Christ in Moslem lands, Doctor Zwemer also brought to us strong and stirring messages from the Word of God. Many China missionaries who may read these lines will recall with real spiritual profit and blessing some precious truth of Scripture made clear and applied to the heart, some impression of the Holy Spirit through Doctor Zwemer's Bible talks. Some of us will never forget the searching words on "Limiting the Holy One of Israel" and "The Scars of the Saviour" and on the "Blindness" to all earthly things that is consequent to the brightness of the vision of the Glorious One. (Acts 22:11.) The following verses concerning our Lord's Second Advent, quoted by Doctor Zwemer, may have helped some:—

"I gaze aloof, at the vaulted roof,
Where time and space are the warp and woof,
Which the King of kings, like a curtain, flings
O'er the dreadfulness of eternal things.
But if I could see, as indeed they be,
The glories that encircle me,
I should lightly hold this tissued fold,
This marvelous curtain of blue and gold;
For soon the whole, like a parched scroll,
Shall before my amazed eyes unroll
And, without a screen, at one burst be seen,
The PRESENCE in which I have always been."

But the primary purpose of Doctor Zwemer's visit to China was not to entertain or even edify the missionary body with Bible messages, helpful, instructive, and necessary as this ministry is in connection with visits from men of God during the summer months. Nor was his object to merely bring us information and helpful suggestion about working among Moslems, though there is no man living better qualified to do this; but the main object of his visit was to gain information regarding Moslems in China and seek to stir our hearts to more prayer and definite effort for the salvation of these neglected millions.

During each of the four Conferences held a representative committee was appointed to draw up the "Findings" of the Conference. The following is a condensed summary of the findings of the four Conferences held at Kuling, Chikungshan, Peitaiho, and Chefoo:—

1. Each Conference records its hearty thanks to God for sending Doctor Zwemer to China and for the blessing and help obtained through his addresses.
2. Each Conference further records its purpose to pray increasingly for the Moslem lands, the workers and their most difficult problems. It is suggested to all who find help in regulated plans of prayer, the desirability of remembering work among Mohammedans on Friday, the Moslem Sabbath.
3. It was generally agreed at these Conferences that nothing like the serious and special attention the Moslem population in China deserves has been given it in the past and that from now on some concerted effort should be made to reach and intelligently deal with these people.
4. It is suggested that in order to effectually deal with the problem of Chinese Moslems it is essential that fuller and more accurate information should be obtained than is at present available on the subject, and that it be recommended to the China Continua-

tion Committee that the Committee on Survey and Occupation be asked to include this in the purview of that Committee, as an object of great and urgent importance. It is generally agreed that, roughly speaking, the Mohammedan population in China is found largely in the five provinces of Honan, Shensi, Kansu, Yunnan, and Chihli.

5. Inasmuch as in these provinces the leaders of Moslemism read Arabic, it is suggested that the Home Boards be recommended to send out men with a knowledge of Arabic for special work among the Mohammedans of China.

6. At each of the Conferences it was strongly urged that the much needed literature for work among Moslems be prepared and published without delay.*

The Sunday offerings at the Conventions were voted to be used toward supplying this needed literature. Much more money is needed, however, for this purpose, and special prayer is asked that this shall be supplied.

All the Conferences unite in the suggestion that some kind of permanent organization for the carrying on of work in China among Moslems should be effected.

The concensus of these opinions was that the matter of reaching the Chinese Moslems with the Gospel should be considered of such importance as to necessitate the immediate appointment of a strong permanent Committee under the China Continuation Committee. It was generally agreed that there is urgent need for some one to be set free to give his whole time to the work and the Chefoo Conference was of the opinion that three secretaries for Moslem work are needed.

In closing, the writer would again refer to the all-important ministry of prayer and urge upon us all that we take the needs of the Chinese Moslems, as well as Moslems all over the world, upon our hearts more than ever in the past. To many of us it may be more or less a new subject for prayer; but with light upon it our responsibility is increased and we dare not be careless in the matter of intercession. All the plans and organizations suggested will be of no avail and will not result in the conversion of one soul to Christ unless it be accompanied by our prayers in the all-prevailing Name of Jesus Christ our Lord.

* For the suggestions made see under Findings of the Conferences in the Missionary News department.

Obituary

Rev. Tsang Nying-kwe

I REGRET to have to record the death of the Rev. Tsang Nying-kwe (the father of one of my first and best students), a preacher of righteousness for fifty years in Hangchow. He was one of the earliest Gospel pioneers and entered the city shortly after Bishop Moule. He was in his 78th year and has been for some years ready and waiting for the Lord to call him Home. He was a true evangelical and earnest preacher, faithful to a degree, and with a big heart of love. His zeal for the Chinese Church was untiring, his jealousy for its evangelical tradition was sacred, and the attention he always commanded when he preached or spoke in committee was most marked. He was one whom really to know was really to love. His honesty, kindly nature, and Christian courtesy made him a good and delightful friend. He was full of sympathy and those who needed it got it willingly and unreservedly. He was a true missionary and centred all missionary duty to Christ's last command and looked forward to its consummation in His Return, and was intensely interested in the Allies in Palestine, and was most anxious to know shortly before he died if they had entered Jerusalem and opened the way for the Jews to return. On account of failing health he retired a few years ago from his pastoral charge, but up to the day of his death he bore a bright testimony to those things which he believed, and never failed to impress their importance upon others—a missionary to the very end indeed. The personal loss to many is great, and although there have been here more brilliant and more conspicuous preachers than our dear departed friend, there have been none more kind-hearted, whole-hearted, and true-hearted, and none more worthy to be remembered and his memory held in reverence. On Sunday afternoon a large company of sorrowful mourners gathered in the Lecture Hall to render their last tribute to their old pastor, and the following day some two hundred of these mourners followed the coffin to the peaceful cemetery near Lin Yin where his body was laid to rest "in sure and certain hope."

D. DUNCAN MAIN.

Our Book Table

DIRECTORY OF PROTESTANT MISSIONS IN CHINA, 1917. *Edited for the China Continuation Committee, by C. L. BOYNTON. Christian Literature Society, Shanghai. Pages xvi and 313. Price \$1.30, postpaid.*

One would not expect much that is new in a List of Missionaries, except names and possibly advertisements or perhaps some new and before unheard of Mission. But in the Preface the Editor points out at least five improvements which this issue is supposed to introduce which were not found in previous editions, and which with all the other valuable matter make this a veritable *vade mecum* to all missionaries.

THE DISINTEGRATION OF ISLAM. *Students' Lectures on Missions, Princeton Theological Seminary, 1915. By SAMUEL M. ZWEMER, D.D., F.R.G.S. Fleming H. Revell Company. \$2.50 Mex. Mission Book Co.*

For nearly two decades past it has been common in missionary propaganda to regard the age-long forces of conservatism in India and China as slowly but surely giving way before the influence of Christianity. These lectures by Dr. Zwemer trace the same influence at work in Moslem Lands and view Islam as a dying religion, losing ground slowly but surely as it comes into contact with modern ideas. Islam represents a static faith unable to free itself from the shackles of the past, and the efforts of the various Reform Sects to throw off the burden of traditional theology with its puerile detail reminiscent of the Pharisaism of our Lord's day has only partially succeeded. The human soul remains unsatisfied either with a return to the strict observance of seventh century ideals, or with a compromise between Islam and Western ideas with their background of Christianity. Politically Islam has now hardly a foothold; more than five-sixths of the total Moslem peoples being under Christian rule, and as Church and State have always been vitally associated in Mohammedanism, it is a question as to how long the faith can survive its political collapse.

The recent intellectual awakening, due to the educational work of missions, together with the influences of Western commerce and diplomacy, has led to the rise of a critical spirit amongst thinking Moslems, and an attempt has been made to bridge the gulf between the Cross and the Crescent. Comparisons between the character of Jesus and that of Mohammed are beginning to be made, sometimes largely to the disadvantage of the latter. Islam is not in any sense a preparation for Christianity because Mohammed completely eclipses Christ, and only by a process of disintegration can the light of the Divine Son of God break through the clouds of ignorance and prejudice that have so long hidden Him, and by His incarnate manifestation in the lives of missionaries win the allegiance of Moslem hearts.

J. W. D.

MOHAMMED OR CHRIST. By SAMUEL M. ZWEMER, D.D., F.R.G.S. *Flem. ing H. Revell Company. 5/- nett.*

The visit of Dr. S. M. Zwemer to China has been a great stimulus to the many who were privileged to hear his earnest and eloquent addresses on the Moslem situation, and this new book from his pen will be eagerly read by many who listened to his burning words, as well as by others who were unable to hear our distinguished visitor in person.

The book contains nearly 300 pages, with 12 fine illustrations and some valuable statistics. From the last named we learn that there are 201 million Moslems scattered throughout the world, no less than 83% of whom live under Christian governments. This fact suggests great possibilities for the Christian church in these days of religious liberty and growing political freedom. There is an urgent call for unity of purpose and closer co-operation in action among all sections of Christendom to take full advantage of these days of opportunity, and to check the spread of Islam among people hitherto free from it.

We are told of some "Dying Forces of Islam," but we are also reminded of great activity in Cairo and elsewhere, which enables us to realize that the conflict between Christianity and Mohammedanism is still a very real one. Our author urges:—"When we consider the degradation of Islam in lands like Morocco, its disintegration in Persia, its stagnation in Arabia, its attempted reformation in Egypt and India, its neglect in China, and the encroachment of Islam on all the pagan tribes of Africa—shall we not pray and labour for a closer co-operation of all the forces of Christianity, and for a united Christendom in its mission to Islam?"

Dr. Zwemer emphasizes that China is the land of *neglected* Mohammedanism. Yet it is estimated that there are over eight million Mohammedans in China, and most missionaries have come in contact with smaller or larger groups of them. The fact that they usually consider themselves very much the same as Christians because they believe in One God, makes it difficult to win them by our ordinary methods. Dr. Zwemer gives full credit to the points of similarity between Islam and Christianity, but he also says unflinchingly:—"There is hardly an important fact concerning the person, life, and work of Our Saviour which is not ignored, perverted, or denied by Islam." We shall do well to remember this pronouncement from such a reliable authority.

The chapters on "The Stumbling-block of the Cross," and "The Present Attitude of Moslems towards Jesus Christ," are valuable, and should be carefully read by all who come in contact with Moslems on religious and moral grounds.

We are told of a revival of Moslem activity at Nanking and Peking. A magazine in Arabic and Mandarin is being published. It is urged that this is a good time to prepare and distribute literature especially for Chinese Mohammedans. A very interesting chapter in the book is that on "Translations of the Koran," with illustrations. No mention is made of any Chinese translation, but we are given a reproduction of part of a Commentary on the Koran in Arabic and Chinese. It is hoped that a good translation into

Chinese of the whole Koran may be prepared before long. It would be helpful to Christian workers in China to have such a book for reference and comparative study, and if it were printed along with the Arabic text, it would be of considerable value to Mohammedans and those working specially among them.

For those who despair of winning Moslems to Christ, it will be encouraging to learn that there are over 24,000 converts to Christianity in Java, and baptisms exceed 300 every year.

We cordially commend this new book to all readers of the **RECORDER**.

I. M.

HONAN MOSLEM ARGUES FOR THE TRUE FAITH (河南回教辨真).

It appears that a new era in the relationship of Christianity to Moslems in China is at hand, and one indication of this is the appearance of Moslem replies to Christianity. We have seen one which purports to be a verbatim account of a public controversy in India. It was submitted to us with the query, "Should anything be done to answer it?" It was decided not to notice the work. We now have another work prepared by a Honan Moslem named Hsu Yu-i. By the imprint on the title-page it appears that a Kansu Mohammedan named Ma has printed the book for the third time at his own expense. Evidently the book is intended for free distribution. It consists of 13 leaves divided into 4 parts: (1) The Catechism of Mohammedanism, consisting of 17 questions; (2) Replies to criticisms on Mohammedanism; (3) The Mohammedan version of Christianity; (4) The description of the crucifixion of Judas instead of Christ who is said to have escaped to Heaven.

It appears that Dr. MacGillivray's book on "Mohammedanism" and Dr. Richard's "Nathan, the Wise" found their way into the hands of some Shanghai Moslems in the Mosque inside the Old North Gate. Three of them called on Dr. Richard, and evidently got false ideas from his remarks. At any rate they represent him in this preface as saying that Dr. MacGillivray's book is very erroneous, and Moslems ought to reply to it. The Christian Literature Society and the International Institute are mentioned in the preface as causing trouble, and two letters had been received from Chefoo complaining that the Christians were attacking the Moslem Faith. In this connection there is an outrageous assertion that our books are as bad as the notorious "Death-blow to Corrupt Doctrine." The usual Mohammedan arguments against Christianity are here supplemented by a defence of Mohammed's nine wives on the ground that there are nine Heavens, nine grades of men, men have nine orifices, etc. It is evident that the writer of this book knows nothing of modern culture, and still believes that the Koran came straight from Heaven. The Christian accounts of Christ's life are still asserted to be inventions and corruptions of the disciples, and all this, notwithstanding the results of modern Biblical criticisms and study of MSS. The Moslems still believe that the old Arabs who told Mohammed the Koranic version of Christianity are more to be believed than the almost illimitable mass of diplomatic evidence as to the real teachings and acts of Jesus.

Mr. MacIlvaine in the early days argued with them in Tsinanfu and wrote a book which as controversy is still high grade. One doubts, however, whether much is gained by polemics. If a Chinese version of the Koran were produced with the Arabic above it, it would be then possible for the Moslems to put that alongside of the New Testament. This is all that Christians desire.

M.

"LES PLUS ANCIENS MONUMENTS DE L'ECRITURE ARABE EN CHINE,"
par M. PAUL PELLLOT.

We call attention to this reprint of the "Journal Asiatique," Paris, for July-August, 1913, because of its special interest to our readers. Dr. Pelliot is at present in the French Legation, at Peking, and is well known as a sinologue. He speaks of the so-called earlier monuments as pious frauds, and mentions two, both of which are undoubtedly authentic and have recently been brought to light. The earliest is a manuscript document, consisting of two Persian couplets written by Arab travelers for a Japanese merchant who happened to be at Ts'inan-tcheou, and which bears the date corresponding to 1217 A.D. The verses are of no particular importance, but they undoubtedly prove the presence of Persian-speaking Arabs, and intercourse at that date by sea. The second inscription is found at Ch'u-fu, Shantung, the birthplace of Confucius. The inscriptions are very fragmentary but date from the first half of the 14th century.

ISLAM IN WESTERN CHINA.*

The student of Islam owes a great debt of gratitude to French scholars and travellers who for the past fifty years and more have made a thorough study of Islam in French North Africa, Indo-China, and especially through the Mission D'Ollone in Western China. The volume referred to below is the first of nine monographs on the subject of Islam in China, and may therefore be considered as merely an introductory study of the subject. Of the other volumes, some are still in preparation and others in the press. They consist of inscriptions, photographs, historic documents, geographical papers, and a special volume on the ethnography and anthropology of the non-Chinese races found in Western China.

The French Scientific Mission entered Western China by way of Tonkin and began investigations in Yunnan, travelling through this province eastward as far as Wangmou, westward as far as Makai, and then going northward along the borders of Tibet to Chengtu in Szechwan. From there they passed through Kansu Province, following the Hoangho to Peking. The book deals chiefly with the Moslems of Yunnan, Szechwan, Kansu, and Chinese Turkestan. The Moslem population of Yunnan is estimated

* Recherches sur les Musulmans Chinois par Le Commandant D'Ollone, Le Capitaine De Fleurette, Le Capitaine Lepage, Le Lieutenant De Boyve; études de A. Vissière, Consul General de France, Professeur à l'Ecole des Langues Orientales vivantes; Notes de E. Blochet, Attaché à la Bibliothèque nationale et de Divers Savants. 8vo, 470 pp. 1911, Paris, Ernest Leroux.

as not more than 250,000, and it is clear from the description given that the power of Islam has waned. Formerly there were even printing establishments where the Arabic Koran was published, but at present such books are imported. Ancestor worship is common among the Moslems. They are not strict in regard to ablutions, are ignorant of the Khalifate, and belong to the "old Islam" party which has not adopted saint worship. 160 pages are devoted to documents regarding Seyyid Edjell Omar, who was the apostle of Yunnan, and whose tomb has an interesting Arabic as well as Chinese inscription. He came to Yunnan in 1274 A.D., and his descendants are still proud of their lineage. A full biography is given, and also the translation of a Chinese account of the engineering and irrigation work carried out by this great Moslem leader. The chapter on Szechwan introduces us to the so-called "new religion" of the Moslems in China, and the author proves conclusively that the new Islam here signifies adherence to Sufi teaching, tinged perhaps with Shiah influence. Generally speaking, therefore, we may say that the old Islam in China is of the Wahabi (Arabian) type (they abstain from tobacco as well as opium) while the new religion is Persian and Turkish in its character. The most interesting fact in regard to Szechwan is that Chengtu, the capital, is the chief center of Moslem printing for all China. The author states that nearly all the books on Islam which the mission found in China were printed at Chengtu. The Ahongs here have a good knowledge of Persian as well as of Arabic. The Moslem population of this province is put at 400,000. A full account is given of the history of Islam in Kansu, and the strategic importance of this province clearly pointed out. Hochow was once the most important center for Islam, but since the rebellions it has lost its prestige. The Moslem population of West China has constantly been in revolt. In 1648-49 Kansu Province rebelled, in 1757 Turkestan, in 1783 Kansu. From 1820-1828 there was rebellion again in Kansu and Turkestan; in 1855-1873 in Yunnan; 1862-1877 in Shensi and Kansu, and again in 1895 in Kansu. It is in the province of Kansu that saint worship is as common as it is in the Levant. The whole literature of the Moslems here shows Sufi influence. A most interesting analysis is given of the Moslem works secured by the mission. These are all in Chinese, although in many of them we find the Arabic character used for the explanation of technical terms, and include not only doctrinal and liturgical works, but books on the Moslem calendar, history, geography, and the Arabic language. A number of Persian manuscripts were found in Kansu. A catalogue is given of a Moslem library at Peking, and a list of the Arabic and Turkish journals which have readers in China.

The following are the conclusions reached by Capt. D'Ollone in his great work (pages 429 to 440). The number of Moslems in China has, he thinks, been greatly overestimated. All the figures given hitherto are merely suppositions. There are no official statistics. The lowest number for the whole of China is put at four million. Yet, contradicting his earlier statement given above, he approves of the estimate made by Major Davies after special study of Yunnan, that the Moslems there are about 3% of the

population, and therefore number 800,000. The second point he makes clear is that, contrary to the usual opinion, the Moslems are not physically distinguishable from the other Chinese in most of the provinces. Most of them no longer have trace of Turkish or Arab blood, but are pure Chinese. Adult conversions are not infrequent. Moslem army officials convert many of their soldiers. He says: "We encountered many Mohammedans who were recent converts to Islam. It is the more remarkable that Chinese should be converted to Islam when we remember that this religion forbids pork, alcohol, tobacco, and opium—the very things of which the Chinese are so fond." His conclusion is that the Chinese mind is profoundly affected by religion and capable of making large sacrifices for the truth. This has considerable bearing on the future of Islam. He believes that the progress of Islam in China depends on the position which leading Moslems will occupy in the government. Should the government of a province fall into the hands of a Moslem the majority of the population would soon become Moslem; and if the chances of a revolution should put a Mohammedan ruler on the throne, not many generations would elapse before the greater part of the empire would adopt Islam. If, on the contrary, the government continues to practice a policy of adroitly dissimulated opposition which does not permit any Moslem to rise high, then the number of Moslems might still increase by reason of mixed marriages and the adoption of orphan children, but this would be so gradual as not to bring any important change in the present situation.

To-day the chief trait of Islam in China is the absolute lack of organization. The local communities seem to be perfectly independent of each other. They do not recognize any central authority, either in the empire or the Moslem world. The existence of a Khalif is ignored. Even if the Sharif of Mecca is considered the most venerable of Moslem priests, he is not recognized as having any authority. This, he says, is especially true of the so-called old religion of Islam. There are new forms of Islamism flourishing in Kansu, with ramifications in Shensi, Szechwan, and Yunnan. These sects distinguish themselves by saint worship and recognize leaders appointed of God. They seem to be affiliated with the Derwish Orders of the Levant, especially the *Qaderia*. Finally the number of Persian books which he saw indicates a growing Shiah influence. "Nothing is more incorrect," he says, "than to speak of the profound ignorance of the Moslems of China as regards Arabic. The priests not only publish many books in Chinese, but possess and read important works in Arabic, Persian, and Turkish." The complete ignorance of the masses is not denied. Sufism seems to be on the increase. The following points, he says, need careful investigation, but could only be learned by one who is a thorough Arabic and Chinese scholar. He who studies Islam in China should know not only Arabic, but the Moslem religion and its various sects and brotherhoods, as well. We should investigate therefore:

(1) Number of Moslems. This ought not to be difficult as the Moslems are not dispersed or unknown by their neighbors. They are always grouped in communities of which everyone knows.

These communities, moreover, are generally on the oldest routes of travel, for the Moslems are merchants and caravan leaders rather than farmers. It is, therefore, possible to visit all their communities. One could easily learn from the missionaries, the Mandarins and, more especially, from other Moslems, where these centers are, without losing time in searching.

(2) In each place it is important to secure copies of all inscriptions (which are numerous), regarding the date of Moslem entrance, and the principal events. One should also make a list of the Arabic, Persian, and Chinese books possessed by the Ahongs. The list published by Capt. D'Ollone may serve as a point of departure. Every Ahong has at least a dozen such books; the richer among them have more than a hundred. One can in this way almost mechanically estimate the intellectual strength of Islam in a particular locality.

(3) We need a translation, at least a summary, of the principal Chinese works on Islam.

(4) We need a careful investigation of the influence of Confucianism and local superstitions. In other words, how have the Moslem creed and life been modified?

(5) We need statistics as to Moslem education; their schools, primary and higher; their courses of study.

(6) Finally we need a list of the native Moslem Mandarins and of distinguished Chinese Moslems, whether their position depends on wealth, learning, or social status. From them we must try to secure their genealogy in order that in this way the history of Islam in China may be verified. (This list would be invaluable to missionary workers and Christian Literature Societies)

This problem may seem very large. In point of fact it is not. "I believe," he writes, "it would be possible for a traveller to visit all the Moslem communities of China, with some insignificant exceptions, and remain two or three weeks in the important centers, and two or three days in the less important ones, and yet be able to complete this task in two years. He should, however, be accompanied by a Moslem from the West and by two Chinese Mohammedans, one an Ahong if possible, the other a literary scholar." Will the missions accept this challenge for scientific investigation of a problem which is not merely historical but of great importance for the evangelization of China?

S. M. ZWEMER.

THE NESTORIAN MOVEMENT IN CHINA, by Prof. P. Y. SAEKI. S. P. C. K. 1916.

To those who are interested in the Beginnings of Christianity in China, this book will provide a mine of scientific information and novel suggestion. The book contains brief introductory notes and prefaces by Lord William Gascoigne Cecil, Prof. A. H. Sayce, and the author, three main parts dealing respectively with an Introduction (161 pages); the Translation of the Inscription (18 pages), and the Notes on the Text (64 pages); and in addition there are 22 appendices, all but the first being in Chinese, a Bibliography, and an excellent index.

The Chinese character for the names and terms throughout the book makes it doubly valuable to a reader familiar with the Chinese language.

One slight mistake on p. 225 should be noted, for the Jewish monument at Kaifengfu was erected in 1489 and contains an inscription of that date, as well as on the reverse face the inscription of 1512.

By far the most important section is the Introduction, which occupies exactly one-half of the book. In this possibly the most interesting question dealt with is the theory propounded accounting for the collapse of the Nestorian Church in China and the startlingly rapid disappearance of the Christians.

These at one time were both numerous and influential, and Nestorian churches were found in most of the important cities and towns of the Empire. The three main reasons given by Professor Saeki for this collapse are :

- (1) Failure to develop and foster native agents ;
- (2) Detachment of the Mission from the main body of the home church after, and possibly on account of, the rise of Mohammedanism ; and

- (3) Too much compromise with non-Christian surroundings.

One would like to know whether Prof. Saeki would consider failure to disseminate the Scriptures also a reason for the collapse.

The question as to what became of the Nestorians in China is a most absorbing one, and one cannot but feel, after following Prof. Saeki's evidence, that the explanation given in this book that they became amalgamated with Chinese Mohammedans is the most plausible yet put forth.

He points out first of all that in an Imperial Edict issued 845 A.D. Nestorians and Mohammedans are grouped together, but Nestorians are mentioned first because they were the stronger and more influential body of the two. The persecutions aimed at both would tend to draw them together ; that this absorption into the Mohammedan body might have been completed in the 14th century through the great persecution which Timur, the scourge of Asia, directed against both Nestorians and Mohammedans in China during the 8th and 9th centuries, but that " twenty-one millions, or more, of Mohammedans in China at the beginning of the 20th century, is altogether too many to be accounted for by their natural and gradual increase in ten centuries."

" After Timur, do we find any Nestorians in China ? No ! but what we do find is the enormous number of 21 millions of Mohammedans. Why should there be so many Mohammedans and yet no Nestorians ? This question no one can answer very easily. Our theory is that the stronger Mohammedan body swallowed up the weaker Nestorians."

" Unless that immense body of Mohammedans now in China is, so to speak, a metamorphosis of the Nestorians, who were so influential prior to the 9th century, what could have become of them ?"

Incidentally, the estimated Moslem population of China, given as 21 million, is interesting in view of the varying estimates given by different writers, but Prof. Saeki asserts in a footnote that " the general opinion amongst Japanese experts on the subject follows

the estimate given here," and there is no doubt that the Japanese are at present more likely to have accurate information on this point than any others, not excepting even missionaries resident in China.

A corresponding opinion held by some that Chinese Jews were also absorbed by the Mohammedans is not touched upon by the author, perhaps because there is practically no evidence to support it as in the case of the Nestorians, the Jews having continued their religious existence to these present days, and decreased through the very gradual and prolonged attrition they were subjected to in their non-theistic environment. Although not on any apparent scale amalgamated with the Mohammedans, there is much to show that the Chinese Jews have left a very deep impress on Chinese Mohammedanism, in those matters where the latter differs from that of other Moslem lands, in social and religious practices. One hopes that some day Prof. Saeki may have an opportunity of seeing the original monument, and of being able to answer one or two points of archaeological interest. For instance, have the large characters at the top of the stone not been retraced and recut since the original carving? If not, then the stone has been remarkably well preserved. Then, too, regarding the little cross and its surroundings, which it is evident have not been retouched since the stone was first erected: Prof. Saeki points out that the cross is buttressed by a "Flying Cloud,"—which is very significantly an emblem much used in Chinese Mohammedanism to this very day, and that the cross "resembles that on St. Thomas' tomb at Meliapor in S. India," but he passes no remark about the flame of fire which forms the central points at the top of the cross. The most natural interpretation is that this flame of fire overshadowing the cross represents the Holy Spirit. I have in my possession a photograph of what purports to be the oldest Christian cross in India, dating back to the 8th century, and though the name is not given, possibly it is a photograph of the Christian emblem on St. Thomas' tomb. At any rate it represents an ancient cross, almost identical with that on the Nestorian monument, but above it is a Dove, in a position similar to that of the flame over the Nestorian Cross.

Instead of the lotus, which forms the base of the Nestorian cross, there are stone steps upon which this cross in India stands and no clouds or flames are in evidence.

A comparison of these two ancient Christian emblems, both dating from the 8th century though found in different countries, is most interesting.

The value of Prof. Saeki's book lies in the fact that it brings together in a very readable form all the information available on the subject; that it gives the viewpoint of an Oriental scholar, skilled in the Chinese written character, and thus having access to all available Japanese and Chinese documents bearing on the question; and that it presents valuable deductions and theories, which throw considerable light on the practice and history of the earliest known Christian movement in China.

In addition, it is excellently printed and the S. P. C. K. are to be congratulated upon publishing this valuable and interesting book.

WILLIAM C. WHITE, *Bishop in Honan.*

Correspondence

CO-OPERATION IN WORK FOR MOSLEMS IN CHINA.

To the Editor of

The Chinese Recorder.

DEAR SIR:—If it commends itself to your judgment, and it is not too late for the Special Moslem Number, will you suggest the advisability of co-operation in the Moslem Work. The impossibility of any one Mission dealing with Islam in the larger centres, is quite clear to all. No Mission can possibly spare the men and women necessary. But in such centres surely it might be possible for a Daily Street Chapel, a Book Shop, and a Primary School—all in the Moslem locality—to be worked jointly. A street chapel open once a week by the hard-pressed missionary will be largely a dead letter; but such a useful agency worked by two or more missions would enable a relay of workers (Chinese and foreign) to be on hand

several hours daily. One hard-working missionary said to me recently: We have just this style of work for the non-Moslem people. Yes, I replied, and now we need it for the Moslem also. Dr. Zwemer's visit has opened the door more widely than ever before, and we should plan accordingly. But without co-operation in the large cities, the work will be impossible on any adequate scale.

The women's work among Moslems will also need to be on such lines, or **THE MOSLEM WOMEN WILL NEVER IN OUR TIMES HEAR THE GOSPEL!** The cities where we would suggest a beginning to be made in such joint evangelistic work would be the following:—

Peking, Tientsin, Nanking, Tsinan, Kaifeng, Chengtu, with other centres later if workable.

Yours sincerely,

F. H. RHODES.

CHEFOO.

Missionary News

Reports and Minutes

Findings of the Summer Conferences on the Mohammedan Problem in China.

I. KIKUNGSHAN.

At a conference of missionaries from Honan, Hupeh, Hunan, Anhwei, Shantung, Chihli, Shensi, and Kansu, held on Kikungshan, August 7-10, 1917, and presided over by Dr. S. M.

Zwemer, the following resolutions were passed at the last session, summing up what the conference considered of great importance in dealing with the Moslem problem in China:

I. SURVEY. That in the opinion of this conference, to effectively deal with the problem of Chinese Mohammedans it is essential that fuller and more

accurate information should be obtained than is at present available, and we would strongly recommend to the China Continuation Committee that the Committee on Survey and Occupation be asked to include this in the purview of that committee, as an object of urgent and great importance.

II. ORGANIZATION. A. General. 1. That we consider the question of reaching Chinese Moslems of such importance as to necessitate the appointment of a strong permanent Special Committee of the China Continuation Committee.

2. That for this committee and for this work there should be at least one national secretary set apart, and we would strongly urge the China Continuation Committee to endeavor to obtain the services of a suitable man.

3. That in addition missions centering in Yunnan, Kansu, and Peking should be approached by the China Continuation Committee to appoint Arabic-speaking missionaries for special work amongst the Moslems of those districts.

B. Particular and Local. 1. That we consider this province of Honan to be in a peculiar position of strategic importance touching the Moslem problem of Northwest China, for the following reasons:—

(1) The province contains a large Mohammedan population, amongst whom are the leading and most progressive merchants.

(2) The type of Mohammedanism prevalent in the province is Sufism, which ought to make its adherents peculiarly susceptible to the spiritual claims of the Gospel, and very accessible to the Christian messengers.

(3) Many Mohammedan children are to be found as pupils in the mission schools in the province.

(4) As far as Chinese Islam is known to be organized nationally one of the most prominent leaders (if he is not president of the organization) is a resident of Kaifeng, the capital of the province.

(5) It is the gateway to the great Mohammedan provinces of Shensi and Kansu. Most of the trade from the coast and central provinces passes through Honan to reach these two provinces, and a great proportion of the traders are Mohammedans.

2. That in view of the above we consider steps should at once be taken to inaugurate and develop systematic work amongst Honan Moslems and request the coming Honan Evangelistic Conference to endeavor to co-ordinate the missions in some definite policy and organization, if necessary, for the attainment of this object.

(Note.—As a center of unity in this work and for the sake of permanency and efficiency, a secretary should be appointed for the province, who might for the present combine the work of secretary to the Honan Forward Evangelistic Movement and of the work for Honan Moslems.)

3. That where possible, in strong Mohammedan centers, missions should be asked to set apart missionaries who would give whole or part time to the local work of reaching Moslems.

4. That particular attention should be directed to the children of Mohammedans attending mission schools and to the families from which these pupils come.

5. That missionaries could greatly foster work among Mohammedans by constantly keep-

ing before Chinese Christians and workers the desirability of reaching their Moslem brethren and should encourage and help them in every way possible to do this work.

6. That the exceptional Moslem situation in Honan lays upon every individual missionary in the province a heavy responsibility for the conversion of these people, and provides a challenge to every member of this conference to deeper consecration in earnest prayer and effort on behalf of the Moslems of Honan.

III. LITERATURE. 1. That we strongly recommend to the China Continuation Committee the desirability at the present time of paying particular attention to the preparation and dissemination of literature for Chinese Moslems and as helps for Christian workers in reaching Moslems.

2. That a central book depot for Christian literature for Chinese Moslems should be arranged for, where full stocks of any available literature may be obtained, and that lists and prices of such should be issued without delay. It is very desirable that Arabic Bibles and Testaments be kept in stock in this depot.

3. That it is most necessary to have a glossary of Chinese terms prepared and circulated at the earliest opportunity, giving Mohammedan and Chinese equivalents and, if possible, their English names as well.

4. That the China Continuation Committee be asked to take steps to secure the translation of the Koran into Chinese, to be published with Christian annotations and references.

5. That Dr. Zwemer be requested to prepare two pamphlets, one for the purpose of giving information to the Chinese Church regarding Mohammedanism, and to stimulate Christians for service for Mohammedans; the other on "Methods of approach to Chinese Moslems," particularly for missionaries, but also to be translated into Chinese for the benefit of Chinese Christian workers.

6. That in the preparation of literature we would refer the following to the China Continuation Committee as being particularly needed:—

(1) Bilingual editions (Arabic and Mandarin) of the Gospels,—particularly the Gospels of Matthew and John,—and of the New Testament.

(2) Gospel portions and the New Testament, with footnotes giving Mohammedan terms.

(3) The Sermon on the Mount in the form of a bilingual tract.

(4) A book in Chinese similar to Dr. Tisdall's "Mohammedan Objections to Christianity," giving concise answers to objections raised by Chinese Moslems.

(5) A pamphlet in Chinese similar to Dr. Zwemer's "Is there any progress?" giving extracts in parallel columns from the Old Testament, the New Testament, the Koran, and the Traditions, for the purpose of showing the superiority of the ethical standards of Christianity.

WILLIAM C. WHITE, *Bishop,*
Chairman of the Committee.

II. KULING.

This has been one of the best in the whole series. The Convention Committee at times has managed to give help to a large number of missionaries by secur-

ing two speakers who have appealed to differing audiences. This year one speaker was able to command the attendance of both classes of hearers and day by day the church was comfortably filled from 10.45 to noon.

Dr. Zwemer came to us with a great name. All who knew anything about Christian work amongst Moslems knew something about Dr. Zwemer. It is a small thing to say that all who have come to know Dr. Zwemer at Kuling have had their knowledge about Christian work amongst Moslems greatly increased. It is much more to be able to add that hundreds of the missionaries who have been at Kuling this summer will do more for Chinese Moslems than they have ever done before.

Every day from 10 to 10.45 there was a devotional meeting in the church conducted by one of the local missionaries. (Save that on one day we had the privilege of listening to Mr. Walter, of Lahore, India, who has been set apart by the Y. M. C. A. for work amongst Moslems.) It would be hopeless to attempt to condense Dr. Zwemer's addresses on "The Moslem World"; "What a Chinese Moslem believes"; "What a Chinese Moslem is obliged to do"; "What has been done for Moslems"; "What can be done for Chinese Moslems". Suffice it to say that the readers of Dr. Zwemer's "Islam" were surprised to hear how fresh was the treatment of the two subjects of Moslem belief and ritual. Of course, the main facts of the six articles of the belief and the five pillars of the ritual were the same in the book and in the lectures. There was hardly anything else that was.

Each afternoon some forty or fifty workers met in conference. Starting in with the question "How can you tell a Chinese Mohammedan when you meet him?" the class was led on to all sorts of very practical, useful matters. The presence of Mrs. Thor, of the C. I. M., from Kansuh was most helpful. Thanks to her and a few other missionaries who had worked amongst Moslems, Dr. Zwemer himself, as well as most of those present, got to know a great deal more of the need and the possibilities of work that lies open to us in China.

A questionnaire had been suggested but was not followed slavishly. Amongst the questions asked were the following:

"How have the political changes of the last decade, and how has the present war, affected Moslem thought in China?"

"Are Moslems as devoted as formerly to fasts, pilgrimages, prayers?"

"What do you regard as some of the most important conditions of an effective presentation of Christianity to Moslems: as to special truth to be emphasized? terminology to be used? spirit and manner? methods to be used? language and vocabulary?"

"What Moslem tracts and books are there directed against the Christian religion and which need a reply?"

On two evenings lantern lectures were given: once to the Chinese, once in English.

The following Findings prepared by a small committee were unanimously accepted by the Conference:—

1. The missionaries attending the Kuling Convention, 1917, desire to thank Almighty God for the increased interest and information concerning the Moslem

world which has been given them through Dr. Zwemer's addresses and the presence in their midst of Mr. Walter, of Lahore, India, and of some of our colleagues who have been carrying on work amongst Moslems in China.

2. We desire to emphasize a fact that has never had the prominence given to it that is its due: Dr. Zwemer's visit to Honan enables him to corroborate fully the conclusion to which some of us had been led from what we have read and heard, viz., that *Chinese Moslems are more accessible to Christian work and workers than are their co-religionists in any other land.*

3. There has come to us during the week a deepening conviction that for the most part we, individually, have done less work amongst Moslems living in our neighbourhood than we might have done, spite of the fact that we are unable to speak or read Arabic. We hereby resolve that, God helping, we shall henceforth do more.

4. From those who have attempted most work, there comes a demand for more special literature in Chinese suitable for use amongst Chinese Moslems. We commend this request to all Tract and Literature Societies concerned and to those to whom God has given the gift enabling them to write in Chinese.

5. The Conference requests the China Continuation Committee to appoint a special committee to deal with all matters concerning work amongst Chinese Moslems and to supply it with funds enabling it to meet, if possible, annually.

6. We rejoice that while this year's Convention has been of

intense interest in its Chinese relationships, it has lifted our thoughts to other lands and to our fellow workers in those lands. We have been encouraged by the story of what has been done. We should be glad to hear of a readiness on the part of the home churches and their mission Boards to embrace the opportunities that must come with the inevitable changes that are being wrought out by the war, especially in North Africa and West Asia.

7. The Conference assures Dr. Zwemer that one result of this year's Convention will be increased prayer on behalf of the Moslem world. It suggests to all those who find help in regulated plans of prayer, the desirability of special remembrance of Mohammedans on Fridays, their Sabbath day.

8. Inasmuch as Dr. Zwemer's entire travelling expenses are being borne by generous friends without the usual call on our Convention offerings, the Conference requests that the offerings for the two Convention Sundays be devoted to expenditure on the preparation and printing of literature suitable for Chinese Moslems.

The total amount of the offerings was \$548.98.

III. CHEFOO.

In conformity with the reports put forth by the Conferences held at Kuling, Chikungshan, and Peitaiho, appealing for

1. More prayer for Mohammedans—especially on Fridays, the Moslem Sabbath:

2. Increased organization for work among Moslems in China:

3. The preparation of suitable Mandarin Literature for the Chinese Moslems and in view of

the present unique opportunity, which in the Providence of Almighty God, faces the Church to-day:

This Meeting unanimously resolves:

1. That we most heartily accept and endorse the Findings and Resolutions of the Conferences at Kuling, Chikungshan, and commend the same to the China Continuation Committee for their sympathetic consideration.

2. That we further recommend to the China Continuation Committee that the following suggestions be carefully and prayerfully considered with a view to definite action as the fruits of Dr. Zwemer's valuable work in China:

(a) That in order to stimulate interest, and to forward evangelistic work among Chinese Moslems, three secretaries be appointed; one, who shall give his whole time to the work, who shall act as Travelling Secretary, and two who shall act as District Secretaries.

(b) That in view of the urgent need of an adequate supply of suitable Mandarin Literature for the Moslem people throughout China a Committee of Translators be at once appointed to deal with this matter.

(c) That an All-China Committee for Moslem Work be constituted (under b and c names of persons who might constitute these committees, were suggested to the China Continuation Committee.)

3. With reference to the translation of the Koran suggested by the previous Conferences, we would suggest that a trilingual edition be prepared, giving the Arabic, Chinese, and English in parallel columns or lines.

IV. PEITAIHO.

1. The missionaries and others attending the Peitaiho Conference hereby express their deep appreciation of the interesting and instructive lectures and addresses on mission work among the Moslem nations given by Dr. Zwemer, to whom with sincere gratitude they offer their heartiest thanks and assure him of their continued and prayerful interest in his great work of advocating the cause of these missions.

2. Also, hearty thanks are given to the administration of the Milton Stewart Fund for their financial assistance enabling Dr. Zwemer to visit Peitaiho.

3. This Convention unites with the Kuling Convention in support of the following resolutions:

I. It joins in requesting the China Continuation Committee to appoint a special committee which shall deal with all matters concerning work among Chinese Moslems, and to assist it with funds to enable it to meet annually.

II. It also commends the request to the Tract and Literature Societies and to those gifted to prepare Chinese Christian literature, to provide suitable books and tracts to meet the demand for such felt by those laboring amongst Chinese Moslems.

III. And further it supports the suggestion for regular prayer on behalf of Mohammedans on Friday, their Sabbath day.

In addition to these resolutions received from Kuling, this Convention would suggest to the special Moslem Committee the desirability of preparing two

handbooks: one for foreign missionaries and one for Chinese workers, that would supply useful information, including a glossary of terms in Arabic and Chinese, to assist all laboring amongst Moslems in China.

4. That this Conference request the Rocky Point Association to allow the funds collected

at the service next Sunday, August 19th, to be allotted to the use of the special Moslem Committee to assist in the expenses involved in the members of the committee meeting together, or for the furtherance of the cause of evangelizing Chinese Moslems, at the discretion of this Committee.

News Items

The meetings of the Kuliang Convention and the Conference on Evangelism were held from August 6th to 12th. The several Convention addresses given presented a variety of standpoints, while converging in a deep unity of feeling. The speakers were Revs. J. B. Carpenter, W. L. Beard, E. D. Kellogg, D. Macleod, H. W. Oldham, and Mr. E. H. Munson. The union communion service was conducted by Rev. J. B. Eyestone. Among the topics discussed in the Conference on Evangelism were, "Special Evangelistic Efforts," "How to Foster a True Church Life in the Country Districts," and "The Problem of a Healthy Social Life in the Church."

Dr. Wallace Buttrick, secretary of the General Education Board and director of the China Medical Board of the Rockefeller Foundation, has gone to England at the invitation of the British Government on a special mission to help in the important work of bringing the people of Great Britain and the United States into closer touch with each other. During his absence from New York, Dr. H. S. Houghton will be in charge of the New York office of the China Medical Board.

It is likely that on account of the present difficulty in securing men, the establishment of the proposed medical school at Shanghai will be postponed until after the war.

Miscellanea

In addition to its regular course which requires the full time of those pursuing it the North China Union Language School has decided to conduct a special conversational course for business and professional men and women who can study only an hour or two a day. The object of the course is to give a conversational mastery of Pekingese Mandarin which will enable the students to talk with the Chinese with whom they come in contact in

the office, the home, the shop, and in travelling. The lessons are based upon Hillier's *The Chinese Language*, *How to Learn It*, and *Baller's Mandarin Primer*. The reading and writing of Chinese characters is not required. The course includes three terms of three months each. A second year course will be offered if there is sufficient demand. The First Term is from October 2nd to December 20th, the Second Term January 2nd to March 21st,

and the Third Term April 2nd to June 13th. Those desiring further information or wishing to enrol as students should apply to:—W. B. Pettus, Director North China Union Language School, Teng Shih K'ou, Peking.

Dr. P. F. Price writes: Will all synods and presbyteries kindly note that the report of the Committee on General Assembly was sent out a year ago and that further action now waits returns from presbyteries.

We ask that all of those who have not acted now act promptly and send record of action to Rev. Chang Pao Tsu, Secretary of the Committee, 135 N. Szechuen Road, Shanghai. Some nine or ten presbyteries have already approved. We hope that others will do so, or if they cannot approve that they will appoint delegates to the meeting that will be announced after fuller returns are in. This is very important.

Personals

BIRTHS.

JULY:

4th, at Thaiyong, to Dr. and Mrs. I. E. Mitchell, L. M. S., Tingchowfu, a daughter (Margaret Eleanor).

30th, at Fenchow, to Mr. and Mrs. Wm. R. Leete, A. B. C. F. M., a son (Jonathan).

31st, at Pingtu, to Mr and Mrs. Frank H. Connely, S. B. M., a daughter (Julia Helen).

AUGUST:

16th, at Wukangchow, to Mr. and Mrs. L. Jensen, C. I. M., a daughter (Hildegard Olga Nina Elisabeth).

21st, at Tangcheng, to Mr. and Mrs. A. B. Lewis, C. I. M., a daughter (Constance Ruth).

22nd, at Kuling, to Mr. and Mrs. W. W. Brockman, Y. M. C. A., Soochow, a daughter (Lula Lake).

25th, at Yih sien, to Mr. and Mrs. R. G. Coonradt, A. P. M., a daughter (Gracia Jane).

26th, at Sichow, to Mr. and Mrs. J. H. Mellow, C. I. M., a son (Paul Allan).

27th, at Kuling, to Mr. and Mrs. F. Tull, C. I. M., a daughter (Doreen Francis).

29th, at Siantan, to Rev. and Mrs. A. R. Kepler, A. P. M., a son (Alexander Rockwell).

SEPTEMBER:

8th, at Shanghai, to Mr. and Mrs. E. A. Turner, Y. M. C. A., a son (Eugene Alfred, Jr.).

11th, at Kuliang, to Mr. and Mrs. Henry V. Lacy, M. E. M., a son (Henry Ankeny).

11th, at Shanghai, to Mr. and Mrs. A. Hammond, a son (Arthur Rothney Blakely).

13th, at Hangchow, to Mr. and Mrs. E. E. Barnett, Y. M. C. A., a son (Henry Dewit).

23rd, at Shanghai, to Mr. and Mrs. C. E. Crane, Red Cross Hospital Staff, a son (Robert Ellis).

23rd, at Shanghai, to Mr. and Mrs. Kepler van Evera, A. P. M., Hangchow, a son.

23rd, at Shanghai, to Dr. and Mrs. H. H. Morris, A. C. M., a son (Harold Hollingsworth, Jr.).

MARRIAGES.

JUNE:

28th, at Peebles, Scotland, Rev. Robert K. Lyle, M.A., I. P. M., to Miss Caroline I. Davidson, M.A., U. F. C. S., both of Manchuria.

JULY:

13th, at Peking, Miss Lucy E. Stone to Mr. Archie F. Thorpe, both of Siao chang (L. M. S.).

AUGUST:

24th, at Tatungfu, Mr. J. R. Ottoson to Miss H. K. Johanson, C. I. M.

SEPTEMBER:

Mr. Jacob G. Cole, of South Chihli Mission, to Miss Jane M. Rutan of Shanghai.

DEATHS.

JULY:

3rd, at Trondhjem, Norway, Rev. A. Argento, C. I. M.

AUGUST:

3rd, at Lake Louise, B.C., en route to his home in Connecticut, Robertson Gage, aged ten years, son of Rev. and Mrs. Brownell Gage, Yale Mission.

SEPTEMBER:

2nd, at Peitaiho, Mrs. T. Howard Smith, L. M. S., Tungchou, from uraemic coma and meningitis.

9th, at Shanghai, Adeline Lecta Signor, Ind., from heart disease.

9th, at Chouts'un, Shantung, Herbert Sutton Smith, of the English Baptist Mission.

19th, at Mohkanshan, George Adams, aged two months and twenty days, son of Rev. and Mrs. J. V. Latimer, A. B. F. M. S.

20th, at Chengtu, Mr. W. E. Hampson, C. I. M., from dysentery.

23rd, at Lanchi, Miss E. J. Palmer, C. I. M., from typhoid fever.

ARRIVALS.

AUGUST:

18th, from U. S. A., Dr. O. T. Logan, A. P. M.; Dr. F. P. Manget, M. E. S.; Misses E. Miller, Putnam, Jordan, Cox, Deaconess G. Stewart, Dr. H. H. Morris and family, Mr. John Wilson, A. C. M.

24th, from U. S. A., Sister Deborah Ruth, A. C. M.; Mr. Walter Young, Y. M. C. A.; Miss Lucile Donaldson, A. P. M. From Scotland, Miss M. M. Davis, A. P. M.

30th, from U. S. A., Miss McCarthy, M. E. M.

31st, from U. S. A., Misses C. Park and Shelton (rtd.), Misses McKinnon, Raffo, Haight, Dr. L. Ingersoll, M. E. M.; Rev. and Mrs. W. W. Hicks, Miss T. Culver, A. P. M.; Rev. and Mrs. M. A. Hopkins and child, Misses R. E. Wilson, E. Neville, L. Young, F. Stribbling, A. P. M. (So.) From Scotland, Mr. Gilbert McIntosh, A. P. M. From England, Miss D. C. Badgley, S. P. G.

SEPTEMBER:

2nd, Mr. and Mrs. N. Kiaer, N. M. S. and Y. M. C. A.

3rd, from England, Miss A. J. Wade, C. E. Z. M. S.

4th, from U. S. A., Mr. and Mrs. C. F. Remer, Mr. J. R. Norton, Rev. J. A. Muller, Miss Wharton, A. C. M.; Dr. and Mrs. F. J. White and children, A. B. F. M. S.; Miss T. M. Pierce, Ind.; Rev. and Mrs. C. H. Corbett, A. P. M.; Misses S. M. Bosworth, Cora M. Brown, L. Catherine Baker, M. E. M. From Canada, Rev. and Mrs. Duncan McRae and children, Mr. and Mrs. McKenzie and children, Miss Anderson, Miss J. L. Brydon, C. P. M.

6th, from Canada, Miss Annie O'Neill, C. P. M.

10th, Miss M. T. Hasenpflug, U. E.

14th, from U. S. A., Rev. and Mrs. Frank J. Rawlinson, M.A., D.D., and children, S. B. C.; Mr. E. D. Harvey, Yale Msn.; Dr. and Mrs. C. F. Johnson, Miss M. B. Duncan, Miss C. T. Woods, Miss E. Kolfrat, Rev. and Mrs. F. R. Millican, A. P. M.; Miss Florence J. Plumb, Rev. and Mrs. F. R. Brown and infant, Mr. and Mrs. Wallis Davis and children, Rev. and Mrs. C. B. Rape and children, Mr. and Mrs. Wm. I. Lacy and children, Rev. and Mrs. F. C. Cartwright and children, Misses Keckman, Senn, Seech, M. E. M.; Miss Karoline Oudal, Am. Luth.; Mr. C. W. Harvey, Mr. and Mrs. R. W. Clack, Mr. and Mrs. W. R. Stewart, Mr. and Mrs. J. S. Burgess, Mr. K. W. Irle, Miss F. Blascoer, Miss A. F. Sproule, Mr. R. B. Colson, Y. M. C. A.; Rev. and Mrs. O. F. Yates and child, Dr. V. J. Lee, Miss S. M. Lacy, A. P. M. (So.); Mrs. A. M. Salquist, Misses H. McKeen, Gates, Howell, A. B. F. M. S.; From Norway, Rev. and Mrs. Konsterlie, Misses Sigrid Kvan, Johanne Johannesen, Signe Vistanneh, Rev. and Mrs. Jaasund, Luth. From Canada, Dr. and Mrs. D. S. Kern, C. M. M.

17th, from U. S. A., Rev. and Mrs. Paul R. Abbott and children, A. P. M.; Mr. and Mrs. Lovegren, Mr. and Mrs. S. S. Beath, Miss Hokanson, A. B. F. M. S.

18th, from U. S. A., Misses C. M. Bartlett, L. Lybarger, Alice M. Lacy, Pearl Mason, M. E. M.; Rev. and Mrs. G. P. Stevens and children, A. P. M. (So.); Rev. and Mrs. N. J. Aadland, Am. Luth. From Canada, Rev. and Mrs. H. S. Luttrell and child, C. P. M.

24th, from U. S. A., Rev. John W. Paxton, A. P. M. (So.)

DEPARTURES.

SEPTEMBER:

1st, to U. S. A., Mr. Lennig Sweet, Y. M. C. A.; Rev. and Mrs. G. C. Hood, A. P. M., Dr. J. H. Pyke, M. E. M.; Dr. F. C. Krumling, E. A. S. S.

8th, to U. S. A., Mrs. Jos. Bailie, A. P. M.; Dr. Lulu T. Ellis, Miss Ilean Tang, M. E. M. To Canada, Pastor John Salmon.

11th, to U. S. A., Rev. and Mrs. T. J. Preston, A. P. M.; Mr. and Mrs. H. R. Lequear and child, R. C. U. S.

29th, to U. S. A., Miss Elizabeth Lanman, Strays' Home, Shanghai; Miss Helen R. Galloway, M. E. M.

